MAY 18 to JUNE 8, 1941

# The Episcopal Church Sunday-School Magazine

A · JOURNAL · OF CHRISTIAN EDUCATION

EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

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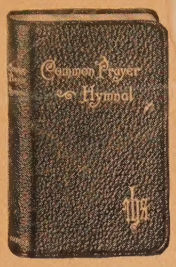


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# THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

## *A Journal of Christian Education*

TOGETHER WITH TEACHERS' HELPS FOR
LESSONS OF THE EPISCOPAL CHURCH SERIES

THE VERY REV. CHARLES S. LEWIS, S.T.D., EDITOR

*Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey*

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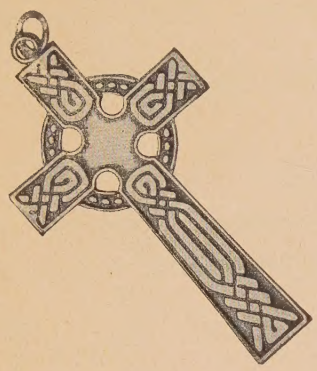

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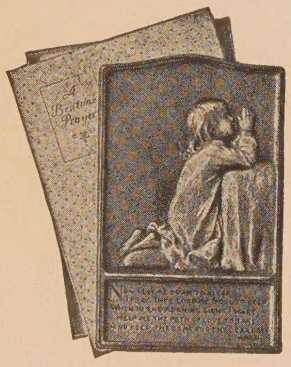


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THE EPISCOPAL CHURCH
SUNDAY SCHOOL MAGAZINE

*A Journal of Christian Education*

Vol. CIII | MAY 18 to JUNE 8, 1941 | No. 5

CALENDAR FOR MAY—JUNE, 1941

May

18. Rogation Sunday, Fifth after Easter ..... *White*
19, 20, 21. Rogation Days ..... *Violet*
22. ASCENSION DAY ..... *White*
25. Sunday after Ascension ..... *White*

June

1. WHITSUNDAY ..... *Red*
2. Whitsun Monday ..... *Red*
3. Whitsun Tuesday ..... *Red*
4, 5, 7. Ember Days ..... *Red*
8. Trinity Sunday ..... *White*
11. St. Barnabas' Day ..... *Red*

# *EDITORIALS*

**WHAT FOLLOWS THE ROLL CALL?**

FORWARD IN SERVICE. The so-called Presiding Bishop's Program has reached its first stage; dare we say it has finished its first stage? It will be true of many parishes. And the first stage has been a careful checking of the parishioners, a Roll Call. If this work has been properly done we ought to know more accurately than ever who belong to us and how many of us there are. The weeks of preparation, the intensive effort during Lent to train the Messengers, should have and no doubt have, made this Roll Call a very valuable one. As we understand its purpose it might be stated in this way. The Messengers have learned that a vital faith in God is the one and only power which will enable the Church to accomplish her work in the world and so to bring to God those for whom the Son died and rose again, and to bring to them the power and strength by which alone they can accomplish God's will for the world. The solution of today's world problems, as has been true throughout human history, lies in man's faith in God and his dependance upon Him. This fundamental truth the Messengers have learned afresh and it is hoped they have made it their own. This message they have been charged to carry to the members of the parish and to do what they can to help everyone to be so conscious of these truths that they will put them into practise and so do what they can to restore to the world the peace which can come from God alone.

But a Roll Call which leads to a special time of re-dedication does involve a recounting and re-checking and laying hold on those who are but loosely linked into the Parish life. And that means something of vast importance to the Church schools. We have recorded a constant though not regular decline in the enrollments of our Church schools. Last year, according to *The Living Church Annual for 1940* (and that means figures for 1939 not 1940) the loss was over 4,000. The record has not shown an increase since 1931 (1930) when our Church scholars reached 510,309. Since then there has been a steady decline until they show a loss of about 25,000. It does not seem possible to explain this simply by the story of the falling off of the birth-rate within our own social and economic groups. This has something to do with the situation but it will not quite account for it all. There has been some definite losing of ground. And if this Roll Call of the Forward-in-Service program

has done what it is hoped to do, we ought to have the names of many children as well as adults who have slipped away.

However, to have names is not of much good unless there is such a follow-up that the names will become the titles of persons. In some way we have to link these boys and girls and these young people back into the parish life. And this will not be an easy nor a simple job. In the first place we shall have but two months or less, in most parishes, before the summer slump comes upon us. The up-sweep will meet a counter wave of depression and the gains will be in danger of becoming continued loss. So it would seem to us we must, this summer more than ever, try to work out some ways of keeping up the interest that may have been aroused in the younger generations by our Roll Call. And we shall have to keep the fires of Church life burning more steadily the next four months than has been the habit for a long while. This we think is going to be one of the serious danger spots. Not that we would even dream that such should in any way stop us from keeping at it this summer. But to know a danger before hand is to be ready for it and prepared against it.

And we must be ready to meet the enthusiasm for a part in the Church's life which ought to come to many of the Roll Call discoveries. One of our Bishops said not long ago that he realized that he would have to have more confirmations than normal as a result. This ought not to mean only that he will have larger classes next spring or whenever his visitations may come. It ought to mean that some opportunity should be open by which those who want to be confirmed as the result of the work of the Messengers, may have the privilege of the sacrament. In one Diocese it has been for some time the custom to have a Diocesan Confirmation at the Cathedral to allow those who from this cause or that were unable to come to the regular parish confirmation to receive the gift. A good many persons have been confirmed in this way without unnecessary delays and sometimes ten or fifteen parishes have been represented at such a service. This might be one way that would enable the spiritual reaction of the Roll Call to find its strength at once.

These are but suggestions, not idle thoughts we hope, of what the opportunity of this month offers us. The Roll Call, the Re-dedication, surely must mean a very definite setting one's self to better things for God, and His Christ; and that will mean new strength in the Parish, new influences in the community, and ultimately new hope for the world that thus the Kingdoms of this world may become the kingdom of Christ and of God.

**"DEDICATION"**

"ENGLAND'S HOUR" is the title of a book written by Miss Vera Brittain published quite recently. It is the tale of her experiences in London and to a small degree elsewhere in England, during the first fifteen months of the war. It is more than a mere record of experiences; it is quite plainly a call to face the causes and the future of our attitude toward life. The last chapter contrasts the two forces, or philosophies, which lie beneath the present world situation, forces that are by no means new, the philosophy of Power and the philosophy of Love. Against the age-old theory that it is by force that progress is to be made, there came through our Lord Jesus Christ a new theory of life, which has its basis not in the exercise of force but in the transforming power of love. God's Love sent His Son. The Love of the Son brought Him to the Cross. And the Spirit whom He sent, is the very power of Love which is God. And the power which must ultimately win will be the power that comes from God's love as this reaches down into human lives and transforms them. In this chapter is copied a part of a Litany of Penitence and Dedication which was picked up one day in St. Paul's Cathedral in London. Its closing prayer seems to us to strike a note that we ought never to forget. It reads:

> "Let us dedicate the life of this nation and our own lives, in suffering or in security, is success of in reverses, in the doing of God's will and the service of mankind. Here, O Lord, we offer and present unto thee ourselves, our souls and bodies, to be a continual sacrifice unto thee. We beseech thee to take us as we are and of thy tender mercy to make us what thou wouldest have us be, Through Jesus Christ our Lord."

Can you find anything which better expresses the inner spirit of the Forward-in-Service movement than that closing sentence; or any words which better puts the goal of real Christian living? "Take us as we are and of Thy tender mercy make us what thou wouldest have us be." And the secret of its strength is that it is to be done through Jesus Christ our Lord.

**TESTS**

THE HELPS IN THE JUNIOR DEPARTMENT for the last Sunday of this issue of THE MAGAZINE, include a brief test of what the children of the Junior Department have learned this year. We would call especial attention to them, not only of the Junior teachers, but of others, hoping that they may interest teachers to make a test of what their pupils have learned this past winter. Miss Cathell's test is drawn with the skill of a trained teacher. All will not have her ability to prepare such a test. But what she has

given here will be an incentive, we hope, to many to try to follow. We have some papers of a very different and perhaps simpler test given this last winter to a small group of junior high school children. It was on the Life of Christ, and we would call attention to two of the questions and their answers. One was, "What do you think was the most wonderful thing that He (Jesus Christ) did?" and the other was, "What do you think was the most wonderful thing He said?" The answers to the first question were of two sorts. Half the class thought the most wonderful thing was that He died on the Cross, the other half said it was that He rose again. One girl, a bit older than the others, wrote, "I think the most wonderful thing He did was to die on the Cross to save us when He could have called on His Father to save Him but didn't." There was no uniformity as to the most wonderful thing He said. Some did not attempt to answer the question. These three are interesting. "When He was on the Cross He prayed to God not to punish the people because He said they didn't know what they were doing." Another wrote "Love one another." And a third quoted the great missionary command in St. Matthew, 'Go ye into all the world, etc.'

Should some such tests be made it would be helpful to us all if specimen or outstanding or perhaps better, sample, papers—and replies—might be sent the Editor, who would be glad to summarize them for our mutual benefit.

Tests of knowledge, i.e., information show how effective the teaching has been in one aspect of it. Information, knowing what the teachings are, grasping somewhat the truths or the facts set before the pupils these are real tests of the quality of the work. BUT, it would be a mistake to assume that they constitute the whole of the purpose, or show the most vital part of the year's work. Tests for that are to our mind virtually impossible, treated as class-tests. We are thinking of the effect of the teaching on the Life of the pupils. After all Christianity is a Way of Living. This is not all that it is, but it is this. You may be able to test for yourself something of a boy's or a girl's improvement. You can tell if irregularity has become regularity, or carelessness has given way to more carefulness, if trickery is less evident; if you can depend on the boy's word better than a year ago. You may be able to know, without too intimate digging, something about his prayers; you can tell if he or she comes to Holy Communion more regularly or perhaps regularly, but the inner spirit is not easy to delve into and to know, and yet that is the essential mark of the spiritual progress you are working toward. And in measuring it we must always beware of the skim of bravado, or the bluff which hides the real truth, and of a boy and a girl who not in bluff but in deep reserve lets us see but little of the inner life. And yet; We are engaged in helping them to know and to practise the way of Christ and we, for our own guidance and also to help still more, should try, simply and quietly, to find out not only what they know of facts and the like, but how they are progressing in that quality which old-fashioned people called 'goodness.'

The year ends with this period; What was your goal? Did you approximate it? What did it accomplish with your pupils? These are legitimate and valuable questions.

# Is God Impersonal?

**By George A. Barton**

*Professor Emeritus of Philadelphia Divinity School*

From *The Witness*

FOR the past three or four months many religious people have been disturbed because of the pronouncement of Dr. Albert Einstein, the eminent physicist, that the devotees of religion in order to be scientific must abandon the anthropomorphic conception that God is personal. Many have essayed to answer the distinguished scientist, varying in character and station from the letter of a Princeton undergraduate to a canon of one of our cathedrals. As one, who for more than fifty years has been engaged in research in the History of Religion and in the nature of the religious experience of individuals, I am tempted, although unfortunately I have been consigned to that limbo provided for those who are euphemistically called *emeriti* (a term applied to teachers and clergymen who have served supposedly with some efficiency during the years of their early and middle life but whose heads the passing years have whitened and so rendered them incapable of speaking to edification) to add another to the Babel of voices.

It must be confessed at the outset that in religious practices and conceptions and in theology there survive many customs and thought-patterns which came into being in the human mind long before the development of scientific methods and that consequently there is in all religious thought an element of imagination; but in fairness it should be observed that into the much vaunted

conclusions of modern science a large psychical element enters—an element which at times seems to divorce the conclusion from straight correspondence with reality. For example, if one undertakes under the guidance of the eminent physicist, Sir Arthur Eddington, to be initiated into an understanding of modern physics with the hope of gaining a clear idea of how protons and electrons are combined to form the atom and how atoms combine to form molecules, he is astonished to find himself involved in a long discussion of the psychology of the physicist and is very likely to come away (as at least one reader did) with a somewhat confused idea of "constance" and discussions of the fourth dimension and to finally leave the subject wondering if the much-heralded atom has an actual physical existence or whether it isn't after all an imagination in the minds of physicists. Such doubts have, however, been recently successfully dispelled by biologists in Philadelphia who have actually photographed some molecules that were formed almost under their eyes from atoms.

Again if one seeks initiation into the mysteries of relativity (the scientific doctrine that has made the name of Einstein so famous) he finds himself thrown at the beginning into a discussion of the Newtonian formulation of the laws of gravitation and a demonstration of the view that they are not universally and uniformally everywhere exact. At least one reader read on and on in the hope of finding some statement of gravitation that one could hold today and at the same time feel that his opinion was respectable as a student of science. At least one reader arose from the effort of understanding it with the feeling that Einstein had made a fairly intellectual argument that gravitation is non-existent. However, it is obvious that in spite of any doubts as to the existence of gravitation motorists who incautiously drive their cars over a precipice to the banks of a river experience a downward pull from some invisible force—call it what you will—that gives the vehicle a sudden impact with the ground of the river-bottom so forceful as to be relatively final both to the vehicle and to its occupants. In spite of relativity, therefore, the force that Newton called gravitation and which keeps us all from flying off into space as the earth revolves daily and which also pulls the earth in its orbit around the sun still exists in spite of clever articles on relativity. If, then, a psychical element in physical investigations has not invalidated the reality of atoms and molecules and the psychical element called relativity has not invalidated the practical force of the Newtonian gravitation is it so certain that the revised psychical attitude of the modern scientist to the idea of the personality of God may have with any finality made it impossible to believe in that personality?

In reality, religious beliefs have resulted from the formulations of explanations of religious experiences of our human race and that experience is practically co-extensive with the race. The facts of that experience are as real as the facts of the physical world. Men everywhere have come in contact with the physical world. They have witnessed sunrises and sunsets and have seen the majestic course of the sun across the sky during the day. Modern science is built up from research and formulation by induction of theories about the phenomena of nature—phenomena, most of which are open to the eyes of all men and into contact with which every human being in some degree comes. From the phenomena of nature God as a creator of nature has placed within our reach possible knowledge of Himself. Through the phenomena of religious experience God has also revealed in another way knowledge of Himself on the basis of real, scientific investigation. Therefore, by reaching a point where we may by induction form an adequate conception of God both natural and religious phenomena must be taken into account, and when one does that there are four things about God that become evident, and those four things are characteristics of personality. They are: first; the creator possesses intelligence; second; he possesses purposive will; third, he possesses moral character; and, fourth, he is capable of love.

Although it is now the fashion in many circles to discard with contempt the argument from design employed in the eighteenth century by Archbishop Paley and other Christian apologists it is still valid argument. One cannot contemplate the marvellous structure of a human or an animal body with its combination of delicate and marvellous parts, muscles, nerves, glands and so forth, without realizing with the Psalmist of old that we are "wonderfully made." It is hardly possible for a sane being to suppose that all this happened and just by chance. It was conceived by a marvellous intelligence. The doctrine of evolution also indicates that the Being who conceived this world and the life upon it also accomplished this creation by carrying out through incalculable æons of time His purpose to realize His conception in the actual existence of worlds and living creatures. We must think, therefore, of God as intelligent and as possessing purposive will.

Evidence of His moral character must be sought in another direction. Through the ages there have been men who sought to understand the secrets of nature. Here there come to one's mind at once the names of Aristotle, Copernicus, Kepler, Newton and Einstein. Similarly there have been others who have sought for knowledge of the character of God. They have pondered the problem of religion as scientists have pondered the problems of the world, and as the scientists have gained insight into the natural law and accumulated knowledge of natural facts, the religious pioneers have gained insight into the nature of God, of His relation to man, and the relation which God would have men maintain toward one another in their life upon the earth. These insights are in their sphere as valid as the insights of the scientists in their sphere. The list of these religious discoverers is a long and noble one: Moses, Amos, Hosea, Isaiah, Jeremiah, in Israel; and Master of them all, Jesus of Nazareth. In Persia, there was Zarathustra; in India, Gautama, the Buddha; in Arabia, Mohammed; and during the Christian centuries, St. Paul, St. Augustine, St. Francis of Assisi, the two Catherines of Sienna and Genoa, Ignatius Loyala, Jacob Boehme, George Fox; and in our own time, Ghandi, Toyohiko Kagawa and E. Stanley Jones. The unanimous testimony of these great seers is that the universe is a moral order and that God requires justice and righteousness, for He, Himself, is an embodiment of that which He requires.

If we trust the conclusions of scientists (in spite of the psychical element from which these conclusions have been reached) we can also trust the conclusions of the great pioneers in religious experience in the realm in which they have worked and in which they have gained depth of insight far beyond others. In order, then, for us to have a really scientific basis of inference as to whether God is personal or impersonal we must take into account the whole range of human experience as explored by the religionists as well as that explored by the scientists.

It is unfortunate that Dr. Einstein's pronouncement made in the name of science was made on the basis of scientific testimony only and that he ignored what must be regarded as a more pertinent half of the evidence. Doubtless, many will be able to say "if God were moral and if God were loving He could not permit the brutal things to go on which are now happening in our world." Such a remark could only be made by one who has failed to penetrate sufficiently deeply to gain an insight into the purpose that God is endeavoring to achieve in and through human life. Many tribes in different parts of the world have thought of God and religion as a means of helping them to food and health and earthly prosperity and many Christians still think that notion. They pray to God for *things,* things, often to which by a little effort and industry they could help themselves. It must be evident, however, to one who thinks deeply upon the broad facts of human life that it is not the divine purpose to make a race simply human animals who eat and sleep and drink and reproduce themselves entirely apart from spiritual aspiration and moral achievement. It is clearly the Divine Purpose, as the great seers of the New Testament perceived, to induce the children of men to choose to be like Himself, to become with His aid and by their own free choice real children of God, kindred to Him in kindly affection one to another; kindred to Him in moral achievement and character. In building us into a stature of Sons of God by His educative processes of pain, discipline and disappointment, He is not proving Himself unloving but is showing Himself to be not a weak parent who thwarts His own ends by granting His children over-physical indulgence. Just as He does not save men from a fatal fall if they throw themselves over a precipice so He does not save us from the consequences of our folly if by selfishness, hate and oppression we plant the seeds of international war. Just as a father who wants his son to be manly and strong permits him to engage in various athletic sports even if they are at times a little rough and in which he incurs a few bruises, so God's love toward man is so strong that He allows the hard discipline of life to bear down upon us at times heavily that our moral and spiritual fibre may be developed and that we may become indeed the sort of children that He would like to have us be.

There is in the world much love. It is manifested partly in motherhood and in many other noble souls; and just as the scientist cannot look at the universe without thinking that it had a first cause so the noble and unselfish love that is manifested in human beings can find its origin and first cause only in God. The author of the First Epistle of St. John manifested a really scientific attitude when he said "we love because He first loved." It was he, also, who under the inspiration of the life and teachings of Jesus, first formulated the great religious definition of God: God is love. On the basis, therefore, of the broadest kind of scientific induction we are justified in saying that God has intelligence, purposive will, moral character and love, and these are all characteristics of personality. Many scientists and philosophers are inclined to deny the personality of God because the word conveys to them the limitations of human personality and one strongly suspects that is Dr. Einstein's difficulty. He thinks of it as anthropomorphism. Under the circumstances it does not seem out of place to suggest to the eminent scientist whether there may not be relativity in personality as in physics?

The gap between the physical life of a man and that of a dog is very great indeed, as is their intellectual outlook and yet they have enough in common so that a genuine friendship and affection can exist between the dog and his master. Into many phases of the master's life the dog cannot possibly enter because he does not understand them, but into those which he does understand, such as taking a walk, or going hunting, he enters with the greatest zest and gains great delight in association with his master. It goes without saying that the intelligence of God is ethical perfection and His love surpasses the bounds of our imagination, but it does not, therefore, follow that God is impersonal and that man can have no genuine fellowship with Him. In spite of all that the most advanced physicist of our time may have to say it still remains true that "spirit with Spirit can meet" and devout souls will continue to derive strength from prayer to and communion with that Infinite Person who is their heavenly Father and whose love for them is the magnet that holds their lives steady in the orbit in which God has placed them. Like the attraction of the sun for the earth and like the attraction of the earth for all the bodies that rest upon it the attraction of the love and the ethical perfection of God for all religiously devout spirits will attract them to Himself and uphold them steadily on their course in spirit of scientific and philosophical theories.

"Speak to Him, thou, for He hears,
And spirit with Spirit can meet."

The groundwork of religion remains unshaken.

# ✝ QUESTION BOX ✝

*(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)*

*Is it worth while to attempt a final review of the year's work?*

If you want to be sure that you have left some clear, well-defined impression, or better, body of information, on your pupils then, by all means a review of the year's work is a most excellent program. In some of the courses you will find this outlined; in others you may well take time for it and make the review yourself. But; it would be best to remember what you have been seeking to accomplish, on this side of your work, during the past winter. It may be a very unhappy experience with you, as you find how little of what you thought you had taught them, has lodged. And of course such a review pertains only to the informational side of your work. You cannot develop in this way, or review, the ways of life which you have been building up. You may recall the principles; you might reëmphasize some of them; but the actual progress lies outside a review.

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*Are examinations good for the class, and if so how shall I hold one?*

My own feeling is that an examination is good for the class and for the teacher. In the case of the teacher, to put him/her first, it gives some sort of test as to the effectiveness of that side of your work. And I am sure it is worth while to know that even though it be quite humiliating. No one who has tried to teach any subject, let alone one like religion—again I am speaking of the factual side, not the 'way of living' side—has not had the humiliation of finding the pupils are past masters in forgetting. So I say a test is a good thing for the teacher, for it should show the weak points—and these exist—as well as the good points. But, may I add, do not let the good results of your best pupils blind you to your lack of success with your poorer ones.

And the examination is good for your pupils for it makes them realize the seriousness of the subject that has been before them; and it shows them better than you can know just where they have laid hold on the important things and where they have failed; and they will do both.

If you will read the Editorial you will find some suggestions as to the making of such examinations. And let me refer here as well as there to Miss Cathell's test for the Juniors which you will find on page 148 of this issue of The Magazine.

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*Is there any way I can find out how to make use of the summer with my pupils?*

This question has been discussed frequently in the Editorials of The Magazine. Your Diocesan educational leader should be able to tell you. We have suggested these ways. I. To continue the Church School and *The Episcopal Church Series of Lessons* supplies courses for each Department and Helps for the Teachers in The Magazine for the summer as well as for the winter. The summer courses run from June 15th to September 14th; and they are not just continuous with the winter courses. Each may be used by itself. Such summer classes may be developed with different teachers, or in some special ways, as occasion may offer.

2. Concentrated week day classes for a period of six, or eight weeks on the Daily Vacation School program. This calls for a daily session of the school lasting for three or four hours in the morning, and taught by trained teachers. It has been very successful in many places. Details of text books and outlines may be secured from your educational leader, or from the National Department of Christian Education at 281 Fourth Avenue, New York.

3. A special service for the children, either along the lines of the Methode of St. Sulpice, or if this seems too elaborate than a simple modified Prayer Book Service with Bible stories or questions, or both. Whatever it may be it must be simple and should be adapted to the age period of the children who are to come. Above all the hour must be such as meets the average and normal interests of your own children.

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*Why do you have such peculiar printing in the Lord's Prayer and the Creed?*

We assume the question has to do with the use of capitals in these two forms. They do not follow any rule or custom which we learn in school. But they do follow a rule that is common in the Prayer Book. Whenever any long prayer, or creedal statement or the like, is to be said by both the minister and the people each phrase begins with a capital letter so that they may be said in unison. Perhaps a good example would be the end of the General Confession in the Communion Service, which is printed in this way (strange to common usage): "And grant that we may ever hereafter Serve and please thee In newness of life, To the honor and glory of thy Name, Through Jesus Christ our Lord. Amen." This might be put in a different printed form thus:

> "And grant that we may ever hereafter
> Serve and please thee
> In newness of life,
> To the honor and glory of thy Name;
> Through Jesus Christ our Lord.
> Amen."

The same rule, followed in the Creed and in the Lord's Prayer resulted in the strange printing of which our correspondent writes.

# Book Reviews

**PRACTICAL CONFIRMATION INSTRUCTIONS. Thirteen Lectures by John Henry Hopkins, D.D., S.T.D. Rector Emeritus of the Church of the Redeemer, Chicago. Morehouse-Gorham Co., New York, 1941. Price, 50 cents.**

Dr. Hopkins, whose wide experience justifies this book, has given us an unusual, we had almost said unique book. It is a series of addresses prepared not for the candidates but for the clergyman preaching them. And it is unusual again in that his explanation preceeds rather than follows the outline or 'Syllabus' of each lecture. They are couched in language which will make the lessons exceptionally clear to the average candidate. Dr. Hopkins' outlines lay chief stress upon the Church and her services and their significance. The technical doctrinal sections on the Creed are incomplete, and less exact than the rest of the book. One is struck with the very slight emphasis upon our Lord's character, work and teaching. In fact our author gives but a few lines in the section on 'Faith, the Creeds and Bible' to our Lord. And rather curiously here he seems to have left out a word which would make the statement complete. As it is one is a bit uncertain just what is meant (see page 48). And in the same section the account of the origin of the two creeds needs clarification. The Apostles' Creed, *as it stands,* is not older than the Nicene. And certainly the statement that there are "two 'articles' in the Apostles' which are not in the Nicene" Creed is incorrect. One wonders what they are. The twelve articles set off by period or colon are in each of the creeds. However in spite of what must be slips that no doubt will be corrected in the next edition, this is a useful hand-book for parish priest in preparing his candidates for Confirmation.

**WORKERS OF THE KINGDOM OF GOD. A Guide for Teachers and Parents for use with Second Junior Course, Christian Living Series. By Lala C. Palmer and Leon C. Palmer. The Morehouse-Gorham Co., New York, 1940. Price, $1.00.**

**Together with The Pupil's Material Lesson sheets that give the story of the day. Price, 75 cents**

This is another of the Christian Living Series, which Mr. and Mrs. Palmer have been developing for some time. The stories are printed on attractive sheets with a color illustration at the beginning. They are generally well told, though we do not always find them quite as accurate as we could wish. However that seems to be a not uncommon fault. The hand-book for the teacher and parents is along the customary plan of this Series, with its description of the characteristics of the age period and of the methods of work and an outline for each lesson. We note one new factor (at least new so far as our recollection of the Courses goes). It is called A Quiz Box. It is a series of quiz questions of the lesson. This is new only as to its title. One is rather amused at the titles given to the four ways to teach; the Cat, the Hen, the Bear and the Eagle, way. Apparently the eagle is the best way and most in accordance with the thesis our authors quote from Dr. Thorndyke, to the effect that "education is the production of desirable change in a developing human being." And yet it is not always the way used.

**We have two more Work Books published by the Morehouse-Gorham Company, New York, 1940, and each priced at 70 cents.**

**TRAIL BLAZERS OF "THE WAY". Prepared by Robert H. Thomas, III. Based on How the Church Began, Course IV of the Pastoral Series.**

**BUILDING THE KINGDOM. Prepared by Alice Parmelee. Based on Christian Life of Faith, Love and Duty, being Course II of the Pastoral Series.**

We have here again work books which rest back on the text books which Dr. Chalmers prepared under the general title of The Pastoral Series, texts which were developed to secure for those taught from them a faithful instruction in the Catholic Religion. With Mr. Thomas' work book there is a practical Procedure Guide which gives not only references but a brief bibliography, and is listed at 20 cents. This course is, as its name suggests, based on the story of the Acts. It is rather less of the normal work book, with incomplete sentences than a method of writing out in the pupil's own words the meaning of this or that question which is given in the printed text.

*Building the Kingdom* is a very differently developed book. It may be used for grammar grade pupils, as most of these work books seem to be, but it is also even more suited to older children. It combines several methods such as the children know in their secular school, and the lessons are pre-eminently practical and really reach down to the principles of right living. In some ways it appeals to us as the most satisfactory of all the work books which we have seen of late.

**SOMEWHERE TO BE HAD. By Raymond deOvies, Dean, Cathedral of Saint Philip, Atlanta, Georgia. Morehouse-Gorham Company, New York, 1938.**

This is a collection of articles linked together by their common object, the search for happiness. Dean deOvies lists an interesting group of factors which have to do with the search for happiness and then plunges into his subject. Here he uses in part material that has appeared in his syndicated column or in the editorial pages of *The Atlanta Journal;* and at the end of each chapter he adds what is called A Questionnaire. This gives his readers a method of testing the truth of what has been said and of finding its application to one's own life. The volume is small and has lain on the reviewer's desk too long, but it is something well worth reading at any time. So we cheerfully pick it up and commend it to our readers.

**JIG SAW. By H. A. W. Wilson. With Illustrations by Clare Dawson. A. R. Mowbray & Co., Limited London and Oxford, Morehouse-Gorham Company, Importers.**

One wonders if St. Augustine's Church, Yorkton Street, Hackney Road, London, has survived the

destruction which Nazi planes have brought to so many London churches. This book in its board covers is written to give us some idea of the work done there and the ministry of its priests.

**THE FAITH OF BETTY SCOTT STAM IN POEM AND VERSE. By Elizabeth Alden Scott Stam. Arranged by her parents Clara and Charles E. Stam. Published by Fleming H. Revell Company, London and New York.**

A Collection of poems written by a young girl and later by that same girl grown to womanhood and given to a life as missionary in Angwei, where she was killed by the communist soldiers and looters at Tsingteh. They show a lovely spirit and a devoted faith in God and in our Lord. They were collected by her mother at the earnest request of many of her friends.

**WORKING IN THE CHURCH. Third Grade Course by Dorothy Dickinson Barbour. Morehouse-Gorham Pubishers, New York, 1938. Price, $2.00.**

Dr. McGregor in his preface to this volume, which he commends most cordially 'both as to method and content,' tells us of the valuable results which will come to boys and girls with whom such methods are used. First they learn about the church and second they realize that they belong to it. The courses are built around units and brief suggestions are given for developing these units. They are eminently practical and helpful, and teachers of the eight-year old grades who may use this book either as a text or as a book of suggestions will find it useful.

**GREEN TIMBER. By Esther Gerberding Hunt, Board of Publication, United Lutheran Church of America, Philadelphia, Pennsylvania. Price, 75 cents.**

An interesting story of the experiences on a young missionary and his wife in the woods of the north. These seem almost unbelievable to us who are accustomed to our easier life in what we call civilization. They are the conditions of frontier life. It is a fine tale of the victory of faith made strong out of much tribulation.

# MISSIONARY NOTES

## MIGRANTS ARE ACUTE WORLD PROBLEM

The new world war coming on the heels of the late depression has created a social problem, the proportions of which are staggering to consider. That is the problem of the Migrant, persons without a home, moving about on the face of the earth, some seeking refuge from oppression, some fleeing from invasion, some looking for jobs and economic security.

Whether the problem is created by the migratory worker in the United States or the Jewish refugee in Europe, the story is always the same. From Israel in the Wilderness to California and the Gold Rush the underlying cause of migration never changes. The wanderer is looking for a new opportunity, the promise of peace, and security in a new place.

The problem has become acute in the present day because of its vastness. In the United States alone there are between one and two million persons annually moving about seeking farm jobs. In 1900 there were possibly 250,000 migratory workers in the Northwest. The larger proportion of them were younger single men. When they married they settled down on a piece of land which they rented or homesteaded. Good land was available and living was cheap. Today the migrant has been forced out by drought, depression, replacement of the "one-man-one-mule" method of tenant farming by mechanization, soil starvation, or a dozen other causes. After desperate effort, unable to make a living, the worker takes to the road, not as a strong young laborer with no family responsibilities, but as a tired, defeated, middle-aged man accompanied by his wife and children who for several months have already been living beyond the border line of the barest necessities. Loading what possessions they can in a second-hand jalopy or a broken-down truck they start out following the crops. Arkansas in May for the strawberries, California in June and July for the apricots and cherries, Oregon in September for the hops, back south again in October for cotton and vegetables, Florida in November for the string beans. And so the year goes around—you find them everywhere from the potato fields in New Jersey to the apple orchards in Washington, from the Louisiana strawberry patches to the wheat ranches of Minnesota. They are not in most instances shiftless "vagrants" but honest "migrants" looking for that opportunity to work and provide for themselves which has always been a fundamental promise in a democracy.

Living in temporary shelters on notoriously low wages—recent surveys made by the Department of Agriculture showed that the average wage for farm workers ranged from $125 to $327 for the crop year in 1936-37—the major problems thus far have been health, sanitation and education. These are enormous and relief for this distress must be found. The Church will do her share. But not only must the Church aid in bringing relief to the physical sufferings of these people; she must plan a ministry to them that will in a true sense overcome their sense of defeat, the disgrace of being "shoved about" and not wanted in the world. Once upon a time there was a baby boy, who, when he was born had no place to lay his head. Shortly after his birth his family was forced to refugee to another country. When he grew to be a man, and people called him Saviour he said to all wanderers everywhere, "Come unto me, and I will give you rest."

This is a recent social and missionary problem. That means we may be a long time finding the solution. It is not too early for the youth of the Church to begin to take a larger part of responsibility in this the newest domestic mission field, for as Churchmen and citizens all the responsibility will be ours some day.

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## REV. ROBERT W. PATTON, RETIRES

*Director of the American Church Institute for Negroes.*

Church and educational circles throughout the country heard with regret of the retirement, January 1, of the Rev. Robert W. Patton, D.D., as Director of the American Church Institute for Negroes, which operates, under the auspices of the Church, eight normal and industrial schools for Negroes in as many states in the South.

One of the most widely known and best loved of the leaders of the Church Dr. Patton, militant and picturesque, is also one of the few remaining links between this generation and the ancient regime of the Southland. His great-grand-father, General Hugh Mercer, emigrated to colonial America following border warfare between England and Scotland, served as an aide to George Washington in the Revolutionary War. His father, John Mercer Patton, one time Governor of Virginia, and associated in Congress with Henry Clay, John C. Calhoun and Daniel Webster, was a member of the staff of Stonewall Jackson in the war between the States. Sarah Church Lindsay, his mother numbered among her ancestors James Madison and Zachary Taylor. She was a belle in Richmond during the Civil War. It was from the porch of the Patton home in Richmond that Webster, in the late fifties, delivered a now famous oration directed toward reconciliation of the differences between North and South which were then driving forward to the "irrepressible conflict."

When Dr. Patton was born on the family plantation of 1,000 acres at Lindsay, Virginia, in 1868, most of the former slaves still lingered about the place. At the age of ten, "Father Bob," as he has come to be affectionately known, opened a school for Negro children. It was one of the first efforts toward the education of the freed men following the close of the war. Since that day Dr. Patton has devoted his life to the welfare of the Negro.

His family planned a political career for him. Instead, graduated from the University of Virginia, Patton turned to the Church. The Episcopal Church had been active since Appomattox in work among the former slaves; but it was not until 1906 that effective organization of this work was achieved in the creation of the American Church Institute. Eight years later Dr. Patton took over its direction; and in the interim this son of a former slave owner has expanded the institution's operations from three schools to eight, including Payne Divinity School, Petersburg, Va., St. Augustine's College, Raleigh, N. C., St. Paul Normal and Industrial School, Lawrenceville, Va., Voorhees Normal and Industrial School, Denmark, S. C., Okolona Normal and Industrial School, Okolona, Miss., Gailor Industrial School, Mason, Tenn., Gaudet School, New Orleans, and the Fort Valley College Centre, at Fort Valley, Ga.

These institutions today have a total enrollment of 6000, and an aggregate of 30,000 Negro children from ignorant and poverty-stricken homes have been graduated from them under Dr. Patton's administration, and are usefully employed as farmers and artizans, as teachers among the race, as priests of the Church and in public service.

It illustrates "Doctor Bob's" type to note that, taking time out from his Institute work, in 1915 he went up and down the country on an eloquent preaching mission which culminated in the Nation Wide Campaign of the Episcopal Church in 1919, adding thousands to the Church's membership and increasing annual contributions to its work by approximately ten million dollars. It also led to a complete modernization of the Episcopal Church organization of today.

In 1934, vacationing in Africa, "Doctor Bob" discovered that active trading in Negro slaves was rampant in Liberia. Single handed he laid the facts before President Hoover and induced the Governments of the United States and Great Britain to take action which put an end to the traffic.

Short and sturdy, eloquent with an inimitable Dixie drawl his sunny disposition, reflecting sunny southern skies, endears him to thousands of friends the nation over. A step or two past seventy, Dr. Patton is retiring to the old plantation at Lindsay. He will be succeeded by Rev. Cyril E. Bentley, Associate Director of the Institute, and here's the catch in "Doctor Bob's" retirement. Mr. Bentley is a reserve officer in the United States Navy, and gathering war clouds hint that he may be called into service at any time: in which event Dr. Patton will come back on the job—at least for the duration. —*American Church Institute for Negroes.*

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## WANTED: PICTURES OF OUR CHURCHES

We have in our possession a collection of approximately five hundred picture post cards of Episcopal Churches throughout the country. We are enlarging this collection to include, if possible, every Episcopal Church in the States. The collection will be housed permanently in Pi Alpha House, Buena Vista Spring, Pa., National Headquarters for Pi Alpha Fraternity, first and only National Greek Letter Christian Society for Youth in the Church.

You can assist us in completing this collection by sending a picture post card of your Parish Church, or any Episcopal Church you may have in your possession, to

Reverend Arthur G. W. Pfaffko
Pi Alpha Fraternity, Inc.
P. O. Box 32
Blue Ridge Summit, Pa.

# TEACHERS' HELPS

## EPISCOPAL CHURCH SERIES OF LESSONS

## THE COURSES AND THE METHODS FOR TEACHING THEM

### DEPARTMENT-GRADED COURSES

| | |
|---|---|
| Beginners' Department; | The Little Child and His Heavenly Father's Family |
| Primary Department; | The Christian Child and His Life in His Father's Family |
| Junior Department; | The People of God through the Ages |
| Intermediate Department; | What the Lord Jesus Taught Us about God |
| Senior Department; | Vital Elements in the Gospel: What the Lord Jesus Taught Us about God *Advanced Class* |
| Bible Class and Home Department; | The Story of the Early Church |

### UNIFORM LESSONS

These, covering grades 7 to 12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

# Concerning Memory Work

From *The Trowel*

### The Treasure House of the Mind.

A young child can memorize with very much greater ease than an adult. To this wonderful provision of the Creator may be attributed the remarkable quantity of knowledge which the young acquire, to learn which, if it were undertaken in later years, would present tremendous difficulties, e.g., the mathematical tables. This knowledge is fundamental to all later successful living. A child who never learnt that 2 x 2 equals 4, would never become a postman, a bank-manager, or even a humble business-man. Again, a child who never learnt to read and understand his mother-tongue could never develop any literary taste, and would be cut off from the stores of other men's experiences found in books. Yet the principles of reading and of counting are grasped in the early days, and the shorthand rules for their exercise are first memorized and then used until skill is acquired.

Without memory we could not learn anything permanently. We would have to discover that 2 x 2 equals 4 each time we desired to record a number. We would have to learn to spell out the letters each time we tried to read or write.

In short, the whole progress of the race—and its very survival—depends upon memory and the power to learn.

In the memory we retain ready for instant use the fundamentals of all knowledge and of all living. Truths elementary and truths advanced, if they are learnt at all, become memory.

### The Need to Fill the Treasure House.

What is true of the process by which knowledge is acquired in so-called material and mundane affairs, is also true in the spiritual sphere.

Each lesson that is successfully taught enriches the scholar's memory. He makes an unseen but abiding record of the information and of the impressions which, later on, he can recollect when circumstances call for their use again.

Hypnotic experiments have, from time to time, revealed the presence in the memory of incidents and impressions which have been considered (even by the patient) as long ago forgotten. Indeed, it is doubtful whether we ever really forget anything to which we pay attention. It may pass beyond our powers of recollection; but even so, it may be playing an important role in the governing of our life by its survival in the memory which we cannot recollect.

Moreover, memory requires no light to see, no book to read, no ear to hear. In the silent night-watches, the sufferer can repeat God's word. In the loneliness of death in the desert, the recollection of the Scriptures is the Voice of God. When the devil tempts with suddenness and in some unexpected direction, the recollection of the Bible replies within our soul: "It is written . . . . " In the hours of idleness, when day-dreams might fill the active mind with fantasies, a memory rich with the eternal truths will lead us to that kind of

*(Continued on Page 160)*

# THE BEGINNERS' DEPARTMENT

**Text:** The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

**Subject:** The Little Child and His Heavenly Father's Family

## May 18, 1941

## THE FIFTH SUNDAY AFTER EASTER

### THE LORD JESUS GOES HOME TO HIS FATHER

AIM:—To teach children Lord Jesus returned to His Father in Heaven and is alive for evermore.

LESSON MATERIAL:—Acts 1:1-11.

WORK MATERIALS:—Crayons. Poster outline of the Ascension for children to color.

BACKGROUND FOR THE TEACHER

St. Matthew ends his Gospel by giving us a word picture of Lord Jesus standing on a mountain, commissioning His disciples to go and make disciples of all nations, to baptize them in the name of the Father and of the Son and of the Holy Spirit and to teach them to obey all His commands. He promises to be with them, to the very end of the world. Acts 1:1-11 describes the Ascension. After His Resurrection, He charged His disciples to wait in Jerusalem for the promise of the Father. He bid them begin their work in Jerusalem when they received this power from God. Then He gave this command, "Tell the good news to everyone, in every place. Go to the very end of the earth and teach all nations what I have told you." The disciples loved Lord Jesus and they knew He loved them. They seemed to know something was going to happen. After He spoke to them, He lifted up His hands and blessed them. While He blessed them He was taken up from them under cover of a cloud, with assurances that He would come back again as He had gone away.

LESSON PLAN FOR TODAY

Ask children: How did Lord Jesus show Himself to His friends? Why did He talk and walk and eat with them? He wanted them to know He was alive and near them all the time. Did all His promises come true? Yes. He told them He would rise on the third day after His death on the cross and He did arise. Whom do you think gave Him power to do these wonderful things? God in Heaven. Today we are going to hear how He kept another promise. He told His disciples to wait in Jerusalem until they received a gift from God in Heaven to help them do His work. The disciples loved the Master and they knew He loved them. So they waited and waited until a wonderful thing happened. Listen to the story.

Tell today's story. Show pictures.

*1. Opening Period:*

(a) Play "Largo" on the piano or victrola.

(b) Cherub Choir dressed in choir robes and group sing "We are glad to see you." "God made the beautiful sunshine." "God made this beautiful May Day." (Use Good Morning music.)

(c) Ask children to tell you three names for the Bible. 1. God's Book. 2. The Most Wonderful Book in the World. 3. The Bible. Why do we love it? Because it is God's Book. Individuals hold Bible and repeat verses.

(d) Offering and Response.

(e) Prayer: Leader say, The Lord be with You.

Class: And with Thy spirit.

Leader: Let us pray.

Lord's Prayer. Spontaneous "Thank You" prayers.

(f) Hymns by all. Choir sing alone. Choose one good singer to sing a solo. (Repeat musical terms. Very helpful for music appreciation and increases the vocabulary.)

(g) Stand and sing "America." Salute flag holding right hand over the heart.

(h) Activity, marching, walking, skipping, flying. Dramatize, birds building nests, Planting Flower seeds, Planting gardens. (Pretend digging, raking, hoeing and planting seeds.)

2. *Expression Work:*—Color picture on leaflet also poster which has been outlined.

3. *Dismissal:*—Thank class for helping especially the cherub choir. Remind children to bring flowers for the altar and to send flowers to those who are ill.

## May 25, 1941

## THE SUNDAY AFTER ASCENSION

### A MESSENGER OF THE LORD JESUS TODAY

AIM:—To teach children that they can tell others about Lord Jesus, who loves them dearly.

LESSON MATERIAL:—Story found in today's *Leaflet.*

WORK MATERIALS:—Crayons. Extra Leaflets to color and make into booklets. Paper fasteners.

BACKGROUND FOR THE TEACHER

Before Our Lord ascended into Heaven He commissioned all those who loved Him to "Go into all the World and tell others about Him." That was nearly 2,000 years ago. His disciples had no churches or buildings. They taught in houses, on streets, and sometimes in the synagogues. Matthew, Mark, Luke and John wrote their narratives which we call the Four Gospels and they have been recorded in the Bible for us to read. Other disciples wrote stories and accounts of the Life of Jesus. All went about telling the Good News to everyone in all parts of the world. By word of mouth the story of God the Father and His Son, Our Blessed Lord Jesus travelled until today it is known throughout the world. Children, who attended Sunday School hear stories about Lord Jesus from their mother and daddy, from their friends and church school teachers. Yet here in the United States there are many children who have missed this valuable experience. As Church School teachers we must inspire our children to want to tell others about Him. They can do this by helping fill their mite boxes; by telling others stories they have heard at Church School and by living the right way; being kind, loving and helpful to everyone.

LESSON PROGRAM

Last Sunday we heard about Lord Jesus as He stood on the mountain, He told His disciples to go into all the world and tell the glad news. Then a marvelous thing happened. He slowly rose from the earth and disappeared in a cloud. We call last Thursday Ascension Day because Our Blessed Lord went home to live with His Father. Ask children questions. Do you think His disciples went about telling others about the Master? Yes they travelled far and near telling every one about Him. Our story today tells about a little boy named Carl. He helped at home just like you. He dressed and washed all alone. Because he had no brothers or sisters he went to Church School alone. "I wish I had some one to go with me. I want to tell some one about Lord Jesus," said the little boy. Then one day his mother told him cousins were coming to visit and he might invite them to go with him. Do you think they enjoyed their visit? Yes, and if some one comes to visit you invite them to Church School and you will be doing just what Lord Jesus wants us to do. You will be a helper or a disciple.

*1. Opening Period:*

(a) Quiet Music. Play "Melody in F" on the piano.

Children may pretend playing music on violins while they hum, softly.

(b) Cherub Choir march in singing "Praise Him, Praise Him All ye little children." "Love Him, Love Him all ye little children." Class join in the singing.

(c) Sing "Good Morning to you." "We are glad to see you." "It is sunny and warm today."

(d) Read the 23rd Psalm from the

Bible. Children repeat the words with teacher.

(e) Kneeling sing: 1. "Father, we thank Thee for the night." 2. "Jesus, Tender shepherd hear me."

(f) Offering and Response. Let us remember to give our gifts freely so others may learn about the Lord Jesus.

(g) Sing: 1. God is love. 2. We love Him because He first loved us. 3. I was glad when they said unto me, let us go into the House of the Lord.

(h) Cherub Choir sing: "I love to tell the Story of Jesus and His love."

(i) Activity: Children dramatize a flower garden: Flowers nod their heads when the wind blows; Birds fly about singing; butterflies and bees flutter among the flowers.

2. *The Story:*—Tell today's story as related in the *Leaflet.*

3. *Dramatization:*—This story can be dramatized easily. The class will derive much pleasure and fruitful knowledge from the dramatization.

4. *Dismissal:*—As you shake hands "Good-bye" urge children to invite others to come to Church School and learn about Lord Jesus. Give each one a booklet of leaflets to take home and color to give or send to some one to help them know Our Friend, Lord Jesus.

## June 1, 1941

## WHITSUNDAY

### THE LORD JESUS SENDS THE HELPER

AIM:—To show Lord Jesus kept His promise and sent the Helper.

LESSON MATERIAL:—Acts 2:1-12.

WORK MATERIALS:—Crayons. Picture of your church, paste, construction paper.

BACKGROUND FOR THE TEACHER

When the houses in Palestine had three storys, the principal apartment called the upper room, was on the top floor. The bedrooms were on the second, while the ground-floor contained the ordinary sitting-room of the house. Picture an upper room in Jerusalem, in which the disciples waited for the promise of the Father for ten days. Before Lord Jesus died on the cross He said, "I will not leave you without help. Our Father will send you another Helper, who will stay with you always." On the tenth day a great noise like wind filled the house. They looked at one another and saw lights like flames over each one's head. These outward signs signified the coming of the Holy Ghost, God's promise came true. The wind is a symbol of great power. We feel it but see it not. Tongues of fire over their heads symbolized light and warmth. God was entering their hearts and making them warm and loving. They knew He was near them. He would make them strong and brave to carry on His work. From that time on God's message has been carried all over the world. That very day many people, speaking different languages were in Jerusalem. They heard the great wind and asked the disciples for an explanation. Strange as it may seem every man heard the words in His own language. They were surprised and said, "We come from different parts of the world. We are strangers in Jerusalem. Yet we understand every word. Tell us more about the wonderful works of God." Then St. Peter, who had received the Helper stood up and preached the first sermon in the first church. About 3,000 listened and were baptized and received the Helper that day. This was the beginning of our church nearly 2,000 years ago. The day God sent the Helper to His disciples, we call Whitsunday or the birthday of the church.

LESSON PLAN

Ask children about birthdays. Who has a birthday on Christmas? Our Lord Jesus. Everyone has a birthday. You have one. I have one and your daddy and mother and grandfather and grandmother have one. We celebrate George Washington's birthday and Abraham Lincoln's birthday. Today we are going to hear about the birthday of the Church. This Sunday has a special name. It is Whitsunday. What can we do to celebrate the Church's birthday? We can go to Church School and to Church. What else can we do? We can sing praises to God. We can talk to God in prayer. We can listen to stories about Our Heavenly Father. We can give a birthday offering to the Church. We can bring flowers for the altar to make God's House beautiful on Whitsunday and every Sunday.

1. *Opening Period:*—Play "Brahm's Lullaby" (Cradle Song) on the piano organ or victrola. Children listen quietly then hum the music. Cherub choir may sing the words which may be sent home during the week or teach it in Class.

CRADLE SONG BY BRAHMS

"Saviour, hear us we pray.
Keep us safe through this day.
Keep our lives free from sin
And our hearts pure within.
Jesus Lord, hear our prayer.
May we rest in Thy care.
Jesus Lord, hear our prayer.
May we rest in Thy care."

Group may sing this beautiful Cradle Song with Choir.

Hold Bible: Repeat first three verses of the 23 Psalm.

Sing, Today is the first day of June, the month of roses. (Use Good Morning Music.) Sing, Happy Birthday dear Church.

Sing, "Jesus loves me this I know for the flowers tell me so."

Offering and Response:—The Lord loveth a cheerful giver.

Prayer:—Teacher say "The Lord be with you."

Class respond; And with Thy spirit.

Teacher say: Let us pray. (The Lord's Prayer.)

Kneel and sing: "Jesus tender Shepherd, hear me."

Sing, "All things bright and beautiful; all things Great and small."

Stand and sing America. Salute flag by holding right hand over the heart.

*Activity:*—Dramatize a garden of flowers. Sun and rain made them grow. Wind blows them this way and that. Choose children wearing red, orange, yellow, green, blue and purple to make a rain-bow. Children walk about garden. Skip in the garden. Admire and pick the flowers.

2. *The Story:*—Tell today's story. Dramatize a favorite story.

3. *Expression Work:*—Paste picture of your church on colored construction paper. Punch holes at the top and tie with colored cord, ready to hang on the wall.

4. *Dismissal:*—Sing Happy Birthday dear Church, we love you. (Use "Good Morning Music" or improvise.) Carry home picture of your church to hang in your room.

## June 8, 1941

## TRINITY SUNDAY

### THE STORY OF A BAPTISM

AIM:—To show that the disciples did go into all the world and teach and baptize all people as Lord Jesus commanded.

LESSON MATERIAL:—Acts 8:26-39.

WORK MATERIALS:—Crayons. Poster picture of the Ethiopian sitting in the chariot reading.

BACKGROUND FOR THE TEACHER

During a great persecution and crusade against the Church in Jerusalem, men and women were committed to prison by the Jews. The disciples were scattered abroad, all except the apostles. St. Philip went down to the city of Samaria and preached Christ's message unto them. Many received the Word and were baptized. Among them Simon Magus. St. Peter and St. John followed Philip, filled with the power of the Holy Ghost. When Simon saw this power and the miracles performed by the disciples he desired it more than any thing else in the world. "Money will buy it for me," thought Simon. So he offered to purchase this wonderful power with gold, saying, "Give me also this power, that on whom ever I lay hands, he may receive the Holy Ghost." But St. Peter reprimanded him saying, "The Gift of God may not be purchased with money. Only when your heart is right in the sight of God will you receive this power. Repent of this wickedness and pray God to be forgiven." Simon begged the disciples to intercede for him that he might be forgiven. After that St. Philip was warned in a dream to go down to Gaza, which is desert country. On the way he met an Ethiopian, an eunuch of great authority, treasurer to Queen Candace of Ethiopia. He had come to Jerusalem to worship and was returning. While he sat in his chariot he read from the Scriptures, the Book of Isaiah. St. Philip saw the man and asked him if he understood what he read. "How can I?" answered the Ethiopian. "Unless some man guide me." That was Philip's opportunity. He got into the chariot and explained this particular prophecy and taught the man about Lord Jesus. As they rode along they came to some water and the man asked his teacher if he could be baptized. "If you believe with all your heart, I will baptize you," replied Philip. "I believe that Jesus Christ is

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# THE PRIMARY DEPARTMENT

**Text:** The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

**Subject:** The Christian Child and His Life in His Father's Family

**May 18, 1941**

## THE FIFTH SUNDAY AFTER EASTER

### THE ASCENSION LESSON

AIM:—To teach that our Lord Jesus Christ ascended into heaven; that He is there today, helping God's children; that He shall come again in glory to lead God's good children to everlasting life.

LESSON MATERIAL:—Acts 1:1-12.

MEMORY WORK:—I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. St. John 14:2, 3.

CHURCH KNOWLEDGE:—Thursday of this week is Ascension Day, which the Church keeps in memory of the day when God's Son went back to His Father in heaven.

LESSON PLAN FOR TODAY

Review.

Introduction.

Introduce the lesson by our Lord's references to His Ascension.

The Lesson.

There are three main points in the story of the Ascension, and the whole aim of the lesson should be to bring out these points, and to make them clear in the minds of the children. First, our Lord Jesus Christ went back to His Father in heaven. Call attention to the fact that, although no one saw God's Son rise from the dead, there were witnesses to His Ascension. Second, God's Son is alive today. He is "at the right hand of God the Father Almighty," pleading with the Father for us, ready to help us always. Because of this, we pray to God "through Jesus Christ our Lord." Third, God's Son "shall come again with glory, to judge both the quick and the dead."

Try to connect all this with the children's own lives, and end with the thought that Christian children try to live so that they may be ready for the second coming of God's Son.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

*Review.*

Recall last week's lesson on self-control. What must we do if we are to keep this part of God's law? Were you able to keep your temper this last week? Who do you think helped you?

*Introduction.*

If you were able to go to church next Thursday, you would hear glad hymns of praise, for Thursday is one of the great feast days of the Church Year. It is Ascension Day, and we keep it in memory of the day when God's Son went back to His Father in heaven.

While the Lord Jesus was on earth, He knew that one day He would go back to God the Father in heaven. That was why He chose His twelve special friends, the Apostles. He wanted them to keep on doing His work after He was gone. And He often told them that He would not be on earth always. He said, "I came from My Father; I am going back to My Father." He said, "In a little while you will not see me on earth any more." And He said, "It is best that I should go away from you."

Today we shall hear how our Lord's words came true, how He did go back to God the Father.

*The Lesson.*

After God's Son had risen from the dead on the first Easter Day, He had not quite finished His work on earth. He wanted to tell His friends more about the work they were to do for Him. He had some last messages and commandments to give to them. One was the great missionary command. You remember, we learned it in Lent when we heard about the work the missionaries are doing, "Go ye into all the world, and make disciples of every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Then at last, after forty days, the time came for God's Son to go back to His Father. Let us read the Ascension story, the story of how our Lord Jesus Christ ascended into heaven. (Lesson *Leaflet.*)

In this wonderful way God's Son went back to His Father. He had entirely finished the work which God the Father had sent Him into the world to do. He had lived a perfect life to show God's children how their Heavenly Father wanted them to live. He had told men about His Father's Family, and brought them to love and follow Him. He had died to save God's children, and had risen from the dead so that they might rise to everlasting life. And then, after He had told His friends to keep on doing His work, He had gone back to His Father in heaven.

But there is still more to the Ascension story. If God's Son ascended into heaven, where is He now? The Creed tells us that, "He ascended into heaven, *and sitteth on the right hand of God the Father Almighty.*" Our Lord Jesus is alive with God the Father in heaven today. We know that this is true, for our Blessed Lord told people about it while He was still on earth. He said, "I came forth from the Father into the world; again I leave the world and go to the Father."

What is our Lord Jesus Christ doing in heaven today? What did He do while He was here on earth? He taught men to love and obey His Heavenly Father. And He went about doing good. He helped God's children always. And He is doing just that in heaven today. He is helping God's children to do what their Heavenly Father wants them to do. He is praying to God the Father for them, asking Him to bless them and to help them to be good children in His Family. That is why most of our Prayers in the Prayer Book end with the words, "through Jesus Christ our Lord." The prayers which we have been learning here in Sunday school end the same way. We pray to God the Father in the name of His Son, our Lord Jesus Christ.

But even that is not all of the Ascension story. Let us go on a little further in the Creed, "From thence *He shall come* to judge the quick and the dead." Then think of the words which the two angels spoke to the Apostles as they stood looking up where our Lord had gone. "This same Jesus which is taken up from you into heaven *shall so come again* as you have seen Him go into heaven." And our Blessed Lord Himself said, "I go to prepare a place for you. And if I go to prepare a place for you, *I will come again* and receive you unto myself, that where I am you may be also."

That then is the beautiful promise of the Ascension. God's Son shall come again. But His second coming will be very different from the first, when He came as a tiny helpless Baby to the Blessed Virgin Mary in the little cave at Bethlehem. For when He comes again it will be as a mighty King who shall come in great glory to lead God's good children home to their Father in heaven. Our Blessed Lord was speaking of that glorious second coming when He said, "Then shall the King say unto them, 'Come, ye blessed of My Father, into the kingdom made ready for you since the beginning of the world.'"

And so you see what a wonderful day next Thursday is in the Church Year. You can always remember why the Church keeps Ascension Day by remembering the words of the Creed. But when you think of the Ascension story, always remember what it means to you, a Christian child. It means that our Lord Jesus Christ is in heaven today, helping *you*. He is asking your Heavenly Father to bless *you*. And if you try through all your life to be a good child in God's Family, then at the second coming of the King, *you* will hear Him say, "Come ye blessed of My Father into the kingdom of everlasting life."

*Expression Work.*

Memory work. Be sure the children understand what the words mean. Repeat the words of the Creed referring to our Lord's Ascension and Second Coming.

*Questions.*

What do we call the day which the Church keeps in memory of the time when God's Son went back to His Father?

When is Ascension Day?

How did men know that our Lord Jesus Christ ascended into heaven? (They saw Him go. Point out that no one saw the Resurrection. Our Lord let men see Him alive, and so proved it.)

Where is our Lord Jesus Christ today?

What is God's Son doing "at the right hand of God the Father Almighty?"

What did the angels tell the Apostles?

What will happen when God's Son comes again?

## May 25, 1941

## THE SUNDAY AFTER ASCENSION

### RIGHTS OF OTHER PEOPLE

AIM:—To teach that Christian children must respect the rights and possessions of other people.

LESSON MATERIAL: — Commandments VIII, IX and X.

MEMORY WORK:—Thou shalt not covet.

DEVOTIONAL LIFE:—Dear Heavenly Father, help me never to want what belongs to other people; through Jesus Christ our Lord. *Amen.*

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Make the teaching of this lesson definite and exact, and keep it all on the children's level. Place the emphasis on not wanting other people's things even more than on not taking other people's things, since with these small children to want is often to take. Give other illustrations of the point brought out in the lesson story, that when we covet the possessions of others, we are tempted into further sin. Translate the Commandment into these positive terms: God the Father wants His children to be content with their own possessions.

Expression work.

Questions.

EXPANSION OF THE LESSON PLAN

*Review.*

Review the memory work. Who spoke these words? What did our Lord mean when He spoke them? What do we call the day when God's Son went back to His Father in heaven? When was Ascension Day? Where is our Lord Jesus Christ today? What is He doing for us? What will He do when He comes again?

*Introduction.*

Today we are coming to the last three rules or law which God gave His children to help them to be good. What do we call the laws God gave? How many Commandments are there?

One Commandment we will talk about today is very short, just four words. It says, "Thou shalt not steal." You know exactly what that means, don't you? It means you must never take a single thing that belongs to any one else. And God says even more than that to His children. He says, "Thou shalt not covet," and that means you must not even want things that belong to other people. The other rule we will talk about has long words in it. It says, "Thou shalt not bear false witness against thy neighbor." You do not understand what the long words mean, but you can understand what the rule means. God says in that rule that you must never tell lies about other people. You see, all three of those laws tell us how God the Father wants us to act toward other people in His Family.

*The Lesson.*

Why do you suppose God made a rule for His children about not even wanting other people's things? Do you know what sometimes happens when you think too much about wanting what some one else has? (See whether the children can think this out for themselves.) Let us read about a little boy who wanted something very much, something that belonged to another boy. (Lesson *Leaflet.*)

So you see, that is the dangerous part of wanting what belongs to some one else. First we think, "I wish I had that for myself." And then if we think too much about it, we say, "I am going to *get* that for myself." And if we do get it, we are breaking another of God's laws. We are stealing. And the very easiest way to keep from wanting other people's things is to be satisfied with what we have ourselves. Don't you all have a great many things you enjoy? I do. What are some of the things you have which give you a lot of fun and pleasure? (Try to get each child to answer this.) Remember that God the Father wants you to be satisfied with these, and not to want what some one else has.

Sometimes boys and girls do not understand about God's law which says we must not steal. A little boy I know took some of his sister's writing paper. But he did not think he was stealing. He said, "I only took three pieces, and she had a whole lot more in her desk." But you see, it really was stealing. He took what belonged to some one else. How much he took did not make any difference at all. It is stealing when a man robs a big city bank of thousands of dollars. And it is stealing when a boy or girl keeps a nickel from change that belongs to some one else.

There are other kinds of stealing, too. If you copy answers from some one else in school—spelling words, or arithmetic answers—then you are stealing that person's work. God's Commandment tells you that you must not steal anything at all.

Then there is the Commandment which tells us that we must not say what is not true about other people. I hope you do not do that. Remember that God wants His laws to help us to be happy in His Family. Are you happy when people tell lies about you? Then never make any one else unhappy that way. When you are careful never to say what is not true about another boy or girl, you are keeping God's Commandment. You are being His good child. You are His good child when you remember never to touch other people's things. You are His good child when you are satisfied with your own things. And you know that God the Father who loves you will help you to be good and to keep these Commandments.

*Expression Work.*

Memory work. Have the children tell what the word "covet" means. Read the suggested prayer, and ask the children to use it this week. Remind them that we need God's help in obeying His Commandments, and that He wants us to ask Him for help.

*Questions.*

What do God's laws say about lying and stealing?

Why it is so bad for us to want other people's things?

Who can help you to keep these laws?

What must you do if you want God the Father to help you?

## June 1, 1941

## WHITSUNDAY

### THE STORY OF THE DAY

AIM:—To tell the story of Pentecost; and to teach that on that day the Holy Ghost came to the Christian Church, and has been with the Church always, helping it to grow.

LESSON MATERIAL:—Acts 2.

MEMORY WORK:—Be baptized every one of you in the name of Jesus Christ, . . . . and ye shall receive the gift of the Holy Ghost. Acts 2:38.

CHURCH KNOWLEDGE:—Today is Whitsunday. We call it the Birthday of the Church, because on that day God the Holy Ghost came to the Church to help it to grow.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

The thought of the lesson for today is difficult for small children to understand, but the story is dramatic enough to hold their interest. Tell it as vividly as possible, and explain that the "rushing, mighty wind," and the "tongues as of fire," were physical manifestations of the new power and strength which had come to the Apostles with the coming of the Holy Ghost.

Relate the story to the growth of the Church throughout the world. Recall that God's great Gift comes to each of His children at Holy Baptism. Recall also our Lord's last command, "Go ye into all the world," and His words, "Ye shall be witnesses unto me . . . . unto the uttermost parts of the earth." Show

that the Church has grown because God's children, from the time of the Apostles, have obeyed these commands, and that God the Holy Ghost has been with them always.

Make the point that every Christian child who has received the Gift of the Holy Ghost at his Baptism must help God's Family to grow. Make the thought a personal one to the children by connecting it with the Children's Birthday Thank Offering.

Expression Work.

Questions.

EXPANSION OF THE OUTLINE

*Review.*

Ask how many children have used the prayer suggested in last week's *Leaflet.*

What did the Commandments we heard about last week tell us we must do? Do you think that your prayer helped you to keep these Commandments?

*Introduction.*

How many of you know when your birthday comes? You all do, of course. You could never forget it. It is an important day for you. What do you do on your birthday? Do you have a party, and a birthday cake with candles? Or perhaps you have some special treat promised to you, and you just wait and wait for the day to come. And why do you keep that day as such a special day each year? Because it was the day you were born, the day you began your life in the world. And so, to you, it is one of the most important days in the whole year.

Did you know that God's Family, the Christian Church, has a birthday, too? It has. And just as your birthday was the day you were born into the world and began to grow from a tiny baby to a big strong boy or girl, so the Birthday of God's Family was the day when life and strength came to it and made it begin to grow. Let me tell you about the Birthday of the Church. We are keeping it today, and we call it Whitsunday.

*The Lesson.*

You remember, our Lord had told the Twelve Apostles that they were to go on with His work after He had left them. They were to "go into all the world and make Christians of every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But the Lord Jesus knew that the Apostles could not do His work all by themselves, when He was no longer with them to help them, and so He promised them a Helper. He said, "I will pray to My Father, and He shall send you another Helper, who will stay with you forever." And He told them that they were to wait for the Helper before they began His work.

After our Lord Jesus Christ had gone back to His Father in heaven, the Apostles went back to Jerusalem as He had told them to do. There, with some other people who had believed in God's Son and followed Him, they waited and prayed for the coming of the promised Helper.

Let us read about the coming of the Helper. (Lesson *Leaflet.*)

The Christian Church has been growing ever since that first Whitsunday when the Holy Ghost made the Lord's followers strong to do His work. It has had over nineteen hundred birthdays since St. Peter said, "Be baptized in the name of Jesus Christ." And through all those years, the Church has grown in just one way. God's Holy Spirit has been with His children always, helping His Family to grow. You remember, our dear Lord said, "The Helper will stay with you *forever.*"

God's Family, the Christian Church, is still growing today through the help of God's Holy Spirit. Do you remember from the Lenten lessons, about some of the places where God's Family is growing larger and stronger all the time?

But the Helper, the Holy Ghost, came to each one of us at our Baptism, and God the Father wants us to do our part in making His Family grow. There is one way of helping the Christian Church to grow which is the children's own special help. I suppose most of you have heard of it. It is the Children's Birthday Thank Offering. I wonder, though, if you understand all about this wonderful offering of your very own. On his own birthday, or on the Sunday before or after it, each child brings a penny for every year of his age. And at the end of three years, all those pennies, thousands of dollars worth of them, are laid on the altar in a wonderful offering at the Convention of the Church. These pennies are your way of thanking God the Father for sending His Son to tell you of His love. And what do you suppose becomes of all those hundreds and thousands of pennies which God's children have offered to Him in thanksgiving? Every single penny of it goes to help God's Family to grow, to bring other boys and girls into the Family through Holy Baptism. And when you help, you are sharing in the great work which the Apostles began when the Holy Ghost came to them and helped them to bring others into God's Family, the Church.

*Expression Work.*

Memory work, Church knowledge. These can be called true expression work only if from them the children come to know: that the Holy Ghost comes to every child at his Baptism; that the same Gift of the Holy Ghost is with the Church, helping it to grow.

*Questions.*

What was the work which our Lord's friends were to do for Him?

What help did He promise them?

Where did the Apostles wait after God's Son had gone back to His Father in heaven?

What did they do while they waited?

How did the Helper come to the Apostles?

How did they begin our Lord's work?

Why do we call Whitsunday the Birthday of the Church?

Why has God's Family kept on growing?

Tell of one way in which you can help it to grow.

## June 8, 1941

## TRINITY SUNDAY

### THE LORD JESUS SUMS UP OUR DUTY

AIM:—To give our Lord's interpretation of God's Law, and to review the year's work.

LESSON MATERIAL:—St. Matthew 22:36-40.

MEMORY WORK:—Thou shalt love the Lord thy God . . . . and . . . . thou shalt love thy neighbor as thyself. St. Matt. 22:37, 39.

DEVOTIONAL LIFE:—Dear Heavenly Father, help me to love Thee, and to love other people; through Jesus Christ our Lord. *Amen.*

CHRISTIAN SERVICE:—Try hard all this week to be kind and loving to other people, and so show that you are a friend of the Lord Jesus.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Today's lesson should gather together the year's work, and give you some idea of what the children have grasped. Begin with the *Leaflet* story of our Lord's summary of the Law and His interpretation of the law of love. Explain that this was the same Law God gave His children long years before. Then review the lessons of the Course, bringing out how we are to love God, how we are to love our neighbors, our brothers and sisters in God's Family.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

*Review.*

Review last week's memory work and Church knowledge. Let the children tell you what they mean.

*Introduction.*

For several weeks now we have been talking about the Commandments. We have been learning how God the Father wants His children to obey His Commandments. Can you tell he how many Commandments God gave His children?

Perhaps today we can learn still more about obeying these laws of God's Family.

*The Lesson.*

While the Lord Jesus was here on earth, He told the people about God's Commandments. But He told them in a different way from any which they had ever heard before. One day a man came to Him, and asked a question. The man was a teacher, and he said, "Master, which is the greatest of the Commandments?" Let us hear how the Lord Jesus answered the man's question. (Lesson *Leaflet.*)

These two Commandments which our Lord gave are the very same Law which God gave His children. You can see that they are. The Lord Jesus said, "Thou shalt love the Lord thy God." The first four Commandments tell us that we must love God. They say we must worship no other god. We must speak His name reverently. We must remember the day which is His own day. All those our Lord meant when He said, "Thou shalt love the Lord

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# THE JUNIOR DEPARTMENT

**Text:** The Junior Quarterly **Editor:** Miss Mary G. Cathell

**Subject:** The People of God through the Ages

## May 18, 1941

## THE FIFTH SUNDAY AFTER EASTER

### THE KING'S MESSAGE GOES TO ALL THE WORLD TODAY

THE SCRIPTURE:—Revelation 7:9-12.

THE AIM:—To show how the King's message has been carried to all parts of the world; to show the responsibility of the Juniors to spread the message still farther.

PREPARATION:—In preparing this lesson in addition to reading the suggested selection, also read and compare Isaiah 6:1-9. Here we have descriptions of the Kingdom attained.

Try to picture to yourself the missionary work of the early Church, and the missionary work of the Church today. Last week we thought about the missionary journeys of St. Paul. We must keep in mind that then, as now, all the work of the Church was really missionary. Try to show in the lesson that true Christians must realize the importance of obeying our Lord's command to carry His word to *all* people *everywhere.*

PROCEDURE: — Plan your lesson time so that you will have time for the reports on the missionary work of today which you have assigned. Also leave time for a brief summary which will show the boys and girls their responsibility in the Church's work.

Begin with a picture of the life of a missionary in the early Church. Tell the reason for St. John's exile, and then give evidence of his indomitable courage and faith as shown in the Book of Revelation. See if this description of St. John's reminds the boys and girls of another description. (They may remember Isaiah's vision.)

The question, "How far has the King's message been carried?" is a good place to bring in the prepared reports. Do not let them be too long. In your summary give the class a challenge. Let them see that our responsibility this year is greater than ever as we assume responsibilities which England has been forced to give up. "Forth" for March, 1941, gives some interesting material to help you. (Your Rector will be able to get this for you.)

Be sure that you include in your plan the importance of our own daily lives in spreading the Kingdom. We cannot all go to distant lands, but with God's help, we can live the kind of lives that will show that we are members of His Kingdom.

*Lesson Outline.*

I. Introduction.
   Early missionary work of the Church.

II. St. John's vision at Patmos.
   Our Lord appears to him.
   The message for the seven churches.
   The vision of the Kingdom as it is to be.

III. The extent to which the Kingdom has been attained.
   The defects in our own lives and the effect.
   Where the message has been carried.

IV. Our responsibility today.
   Prayers.
   Gifts.
   Service.

*Discussion and Application.*

1. The application of this lesson is the most important part. Try to have the material presented in such a way that the boys and girls will see the challenge and will make their own plans for service and gifts.

2. Show what the Church's plan is for missionary giving. The red side of the envelope provides the opportunity for everybody to give regularly for the spread of the Kingdom.

3. Be careful that you show other opportunities besides money gifts. Bring out the importance of prayer and service. Find out some diocesan enterprise that your class might help. Show the boys and girls that bringing good cheer to unfortunates is one way of service.

*Note Book Work.*

In addition to the regular note book work for this week, see who can make the most attractive missionary page. Each boy or girl could use the field that he looked up for his report. There could be a little map to show its location. Pictures of missionaries in the field and the type of work done would add to the interest of the page. If your school has any kind of exhibit at the close of the session, such pages could be mounted and shown.

Question No. 4 should give opportunity for each pupil to express his own ideas. These answers should show you how well your application has 'gone over.'

*Church Teaching.*

This Thursday is *Holy Thursday* or *Ascension Day.* It was the ascended Lord that St. John saw in his vision. It is the ascended Lord who forever makes intercession for us.

Ascension Day is one of the great feast days of the Church. Call to the attention of your class the hours of service in your parish on Thursday. If possible arrange to meet your class at one of those services. If this is not possible, help the boys and girls to find the Collect, Gospel, and Epistle, for Ascension Day and suggest that they use them on Thursday.

## May 25, 1941

## THE SUNDAY AFTER ASCENSION

### THE KING IS ALIVE TODAY IN HEAVEN

THE SCRIPTURE:—Acts 1:1-11.

THE AIM:—To teach what the Ascension means to Juniors today.

PREPARATION: — In teaching this lesson, first we must realize that our Lord's life on earth was like a visit. He came from His Father. When the particular part of His work was finished for which He came, He returned to the Father again. The Ascension was the natural ending of His earthly visit. We must realize ourselves, so that we can help the boys and girls to understand, how, while our Lord was on earth, His presence had to be localized. Now His presence can be with us all, no matter where we are, if we seek Him.

Paterson-Smyth explains the Ascension in this way: "We believe that the visible event which we call the Ascension was His kindly condescension to simple human minds. We naturally connect that higher life which is beyond our present comprehension with the blue heaven above, or the starry heights beyond the blue. In concession to this simple thought, instead of just disappearing as at other times, He rose from the earth and a cloud received Him. It only meant that He had passed from our present sphere of existence to another sphere beyond our ken."

PROCEDURE: — Remember to vary your procedure from week to week. There are several beautiful paintings of the Ascension. If you can, secure some copies of these for your means of approach for today's lesson. Ask what the pictures mean. In your questioning bring out who was present at the Ascension; when the Ascension took place; where our Lord ascended; who came to talk to the disciples after the Ascension.

After having told the story of the Ascension from the pictures, proceed to the 'why' of the Ascension. Go back to the Christmas story with the heavens opening as the angels announced our Lord's birth. He came from Heaven. He had been in Heaven since the beginning. As St. John expresses it, "In the beginning was the Word." Show how by His own sayings, He had told the disciples this. He returned from whence He came.

What effect did His Ascension have? What does it mean to us? First He goes to prepare a place for us. He prays and intercedes for us. Through His Holy Spirit He comes to us to help and strengthen us.

*Lesson Outline.*

I. Introduction and review.

II. The forty days after the Resurrection.

III. The farewell.
On the road to Bethany.
The blessing.
The cloud.
The angels' words.

IV. The return to Jerusalem.

V. The reason for the Ascension.

VI. The effect of the Ascension.

*Application and Discussion.*

1. The Ascension, even though it meant parting with our Lord, brought no sadness to the disciples. They had our Lord's promise that they would not leave them alone. Because of lack of faith, the disciples had had days of grief before the Resurrection. But now they had complete faith in the words of the Risen Lord.

2. Just as the angels came to announce our Lord's departure from Heaven and His entrance into the world, at His birth, so they came to announce His departure from the earth and His return to Heaven at His Ascension.

3. Our Lord's Ascension was perfectly natural. His disciples accepted it in that light. The angels' statement that our Lord would come again was merely a repetition of our Lord's own promise to them.

4. Be sure to emphasize the fact that it was necessary that our Lord should ascend and cease to be found in only one place. That was the rule of His earthly life. It is not the rule of His heavenly life. He is now to be found wherever His Church may be, in all the world.

5. The ascended Lord prepares a place for us; He pleads for us; He comes to us whenever and wherever we need Him.

*Church Teaching.*

Encourage the boys and girls to memorize the collect for Ascension Day. In giving memory work be sure the children understand what they are memorizing, always remembering that their vocabulary is not as large as yours. For instance, *only-begotten* may be new to them. By explaining it to them now may clear up misunderstandings later.

If you have time it would be well to explain the Rogation Days which are the Monday, Tuesday, and Wednesday, before Ascension Day. These are the days when the Church teaches us to pray for the crops of the field, that the needed sun and rain will be given that they may prosper. (See Collect, Prayer Book, page 261.) It was on the Rogation Days that the processional Litanies were sung. The priest would lead his people throughout the town chanting the Litanies.

*Note Book Work.*

As an additional part of their note book work, if you are having the children memorize the collect for Holy Thursday, have them copy that collect. That will help them to get the exact wording.

For a fifth word for them to identify add the word *Rogation.* Help to see its derivation from the Latin word meaning to ask.

Again we should look for individual responses to the last question. Present the three effects of the Ascension that are suggested. Let each child use the one that appeals to him.

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## June 1, 1941

## WHITSUNDAY

### THE KING'S PROMISED HELPER COMES

THE SCRIPTURE:—Acts 2:1-11.

THE AIM:—To show what the 'promised gift' meant to the apostles; to show what that 'promised gift' means to the Church today.

PREPARATION:—Our course this year has been full of promises. In the very first lesson we learned of God's promises to Abraham. Then there were the promises to Jacob, to Moses, to Joshua. We watched for the fulfillment of these promises. One after another was fulfilled, until, finally, that first promise made to Abraham that the people of the world would be blessed through his people was fulfilled when our Lord, God's own Son was born to the Hebrew maiden Mary.

Our Lord also made promises. Before He ascended into Heaven, He promised that He would not leave His disciples alone. He promised that He would be with them always. Today's lesson is the story of the fulfillment of this promise.

PROCEDURE:—We start our lesson again with that upper room in Jerusalem. Describe the expectant group. They had come back to Jerusalem to wait for our Lord's promised gift. Describe their perfect confidence that it would come because our Lord had promised it. Discuss what might have been the topics of their conversation on that day of Pentecost.

Describe with vividness the coming of the gift. Describe the new feeling of power which they all experienced.

St. Peter was the first to show evidence of this power. Describe the throngs of people from all nations which filled the city to celebrate the feast. And yet, somehow St. Peter made his message understood by all. Be sure to emphasize the result of the understanding of the message. It was, "What can we do?" Note also that all who were baptized received the gift of the Holy Spirit.

Here is another place to emphasize the fact that Baptism makes us members of the Church. With the baptism of the three thousand that day, we see the beginnings of the Christian Church. The faithful disciples who expectantly waited for the gift were the first members of that new Kingdom which our Lord had come to found on earth. They immediately made that gift grow by sharing it with others.

How was the new power used? The ways may be classified into three different ways: (1) Giving themselves in acts of service to make the Kingdom grow; (2) resisting evil and doing good; (3) showing courage and undying faith in the face of suffering, shame, and even death.

*Lesson Outline.*

I. Introduction and review.
The upper room; its associations.

II. The coming of the Holy Spirit.
The rushing wind.
The tongues of flame.
The consciousness of power.

III. St. Peter uses his new power.
The conversion of the crowd.
The baptism.
The sharing of the gift.

IV. The using of the new power.
Healing.
Resisting wrong.
Showing courage and faith in the face of persecution.

V. How we make use of the gift today.

*Discussion and Application.*

1. The question may be asked where and when do we get this gift. Just as on that first Whitsunday we receive the gift of the Holy Spirit at baptism. That gift is strengthened by prayer, by drawing near to our Lord. When you are confirmed you very especially receive the Gift of the Holy Spirit and week by week increase in strength as you receive the Holy Communion, remembering that in some very wonderful way our Lord is there.

2. Remembering that this gift helps us to resist wrong and to do right. If we listen to the guidance of the Holy Spirit we will make right choices. The more often we listen to the guidance, the more often we will be aware of His presence with us.

*Church Teaching.*

Today is the Birthday of the Church. We are accustomed to give birthday gifts to those we love. The Church has provided an opportunity for us to give her a birthday gift through the *Birthday Thank Offering.* Assign one of your boys or girls to look up the history of the B. T. O. The proceeds always go to some missionary project. This year it is to go to The Cathedral Settlement, Phoenix, Arizona, for a building for the Mission work. You see that is really a gift to the Church, for it is making the Church grow.

*Note Book Work.*

Remind the girls and boys that next week is the last session of this term's work. Therefore they are going to have a test. Suggest that they look through their note books and *Quarterlies.* If you have time this week go quickly over some of the identification lists. This idea of tests will not be out of the ordinary; it is also test time in day school.

I would suggest that all notebooks be handed in and marked. If there is any exhibit in your school connected with the end of the term, exhibit the best note book. This will stimulate note book work for another term.

## June 8, 1941

## TRINITY SUNDAY

### THE COMMUNION OF SAINTS

THE SCRIPTURE: — Hebrews 11:39—12:2.

THE AIM:—To explain to the boys and girls what is meant by the 'communion of saints'; to review the term's work.

PREPARATION:—Review for yourself the term's work. Just as before the term began we tried to get a bird's-eye view, try now to see the big things we have tried to teach. Go back and read over what the purpose of the course was. Evaluate what we have done in the line of that aim. The purpose, as stated in the syllabus was "to trace the story of the People of God from His call to Abraham through the centuries until we find the people scattered across Europe, and remade into what we call The Church. Its impress is intended to make it plain that God has a purpose, and that He has been, and is, working it out. One might take for the Key word: 'Ye shall be My People and I shall be your God.'"

Today we are going to climax the course with the teaching about the 'communion of saints.' This lesson should help the boys and girls see the relationship between themselves and those who have gone before. It should define without doubt who are the members of the Kingdom. In the great family to which we belong there are those on this earth and also those countless persons who have already gone on to another land. There will also be countless others who will follow us. Today we want to show how all these members of the Kingdom can come together in one fellowship.

PROCEDURE:—Be sure in planning your time for today that you save ten minutes for the test. If possible have copies of the test made for your class, or have it written on a black board. So that you may avoid the feeling of rushing, the test might be given first, although today's lesson will help refresh their minds for the test.

The lesson starts with a brief review with two things in mind, God's purpose, and God's promises. Of course the fulfillment of the promises is part of the purpose. Then came our Lord and the founding of the Kingdom. The people had to learn the nature of the Kingdom, that it was for everyone, not just for the 'chosen people'; that it was different from any earthly kingdom; that to become a good member of the Kingdom one needed help. Then came the departure of the King and the coming of the Holy Spirit, bringing a new power to the workers in the Kingdom. Through the gift of that Holy Spirit all the members of the Kingdom could draw together in one fellowship.

Who are the members of the Kingdom? They are all those who have been baptized, wherever they may be. All those who have been set apart by baptism are the *saints* which we mean when we speak of the *communion of saints.*

*Lesson Outline.*

I. Review.
- God's promise to Abraham.
- The sojourn of the Hebrews in Egypt.
- The return to Canaan.
- The Kingdom of Israel.
- The divided Kingdom.
- The prophets.
- The coming of the King.
- The founding of the Kingdom.
- The coming of the Holy Spirit.

II. The Kingdom today: whom and what it includes.

*Final Test.*

From the following list of names, select the one described by each statement:

| | | |
|---|---|---|
| (a) Solomon | (e) Abraham | (i) Josiah |
| (b) Joseph | (f) Saul | (j) Deborah |
| (c) David | (g) Joshua | (k) Samuel |
| (d) Elijah | (h) Moses | |

1. He was the first leader of the 'chosen people' to whom God made two promises.

2. Sold by his brothers, he later saved his people from famine.

3. Born in Egypt, he led his people back to the 'promised land.'

4. Chosen leader to succeed Moses, he led his people in conquering the heathen people of Canaan.

5. She was the first woman to lead her people to victory.

6. His birth was an answer to his mother's prayers; his life was given to the service of God; he, with God's guidance selected the first king of Israel.

7. He was chosen and anointed the first king of Israel.

8. He was the slayer of a giant, a writer of psalms, and the shepherd king.

9. He was a king noted for wisdom and for the building of the temple.

10. He was the 'Boy King' who found the Book of the Law when he was having the temple rebuilt.

11. He was a great prophet who called on Ahab and the followers of Baal to make a test to see who was the one true God.

II. Select the correct answer to the following questions:

1. The Kingdom of Israel was divided.
   a. Because Saul was an unjust king.
   b. Because Rehoboam listened to the wrong advice.
   c. Because foreign troops invaded the land.

2. The children of Judah showed their thankfulness to God upon their return from exile by
   a. Rebuilding the temple.
   b. Conquering the Persians.
   c. Making burnt offerings to Baal.

3. Mattathias refused to obey the command of the king because it meant
   a. Leaving his family.
   b. Giving up his own religion and worshipping strange gods.
   c. Many years of exile.

4. The league with Rome which Judas Maccabeus brought about
   a. Strengthened the Hebrew people.
   b. Helped to bring about the down fall of the Hebrew nation.
   c. Gave Judas Maccabeus more power.

5. John the Baptizer came to
   a. Prepare the people for the King.
   b. Build again the Hebrew nation.
   c. Turn the people against Roman power.

6. The King, our Lord, showed His power by
   a. Overthrowing Roman rule.
   b. Turning the people away from the Jewish religion.
   c. Acts of service and love.

7. The first officers of our Lord's Kingdom were chosen from
   a. The powerful people of the day.
   b. The common, ordinary men with whom He came in contact.
   c. Those who could help build up a powerful army.

III. Answer in your own words:

1. By what name is our Lord's Kingdom known today and who are members of the Kingdom?

2. Upon whom does the responsibility of making the Kingdom grow depend? Tell one way you can make it grow.

# THE INTERMEDIATE DEPARTMENT

**Text:** The Intermediate Quarterly **Editor:** The Reverend Cornelius S. Abbott

**Subject:** What the Lord Jesus Taught Us about God

**May 18, 1941**

## THE FIFTH SUNDAY AFTER EASTER

### GOD WANTS US TO BE GENEROUS AND KIND

AIM:—To show that these are not merely traits of character to be cultivated as "Counsels of Perfection" but as fundamental to human peace and prosperity.

THE SCRIPTURE:—St. Luke 10:25-37. The Question of the Lawyer and the Parable of the Good Samaritan.

*Notes on the Scripture.*

The scripture should teach us a method of approach in regard to matters of right and wrong in matters of dealing with others. The lawyer, whose question gave rise to the parable, was asking a catch question hoping to draw Jesus into some statement contrary to the Jewish law, or to open the way for a theoretical discussion. The Jewish Law as interpreted at that time consisted of 365 negative and 248 positive ordinances, in all 613. So the answer of the lawyer to the question: "What is written in the law? What do you read there?" showed that the thinking Jews of that time had fallen back on the simple statements from the Old Testament (Deut. 6:5 and Leviticus 19:18) as the underlying principles on which the details rested.

To make an excuse for himself, when our Lord said: "You have made a right answer. DO THIS AND THOU SHALT LIVE," the jurist raised the question: "Who is my neighbor?" Was a tax-gatherer like Matthew or Zacchaus, or a Gentile, with whom one was forbidden to eat, a neighbor? Do not laugh at the scribe. If you asked a boy brought up under Nazi schools: "Is that Jew boy who is passing by your neighbor?" What would he say? The question is as old as the world itself but on it depends whether or not the people in the world will survive and live.

Our Lord refused to discuss the question in an abstract way nor did He deal in generalities. As always He gave a concrete situation and asked "Which proved a neighbor to the man in trouble?" The real question was not who is my neighbor? but, To whom am I neighbor?" In this case there was but one answer: "The man who took pity on him."

The answer of the Lord Jesus was: "Then go and do the same."

The parable gives the teacher a method as well as stating great truths. DO NOT DISCUSS GENERALITIES WITH YOUR CLASS. USE THE DIVINE METHOD AND APPEAL TO THE INDIVIDUAL AND CORPORATE CONSCIENCE WITH REGARD TO CONCRETE SITUATIONS.

DO YOU KNOW QUESTIONS

1. The meaning of the word neighbor.

Do not go to the dictionary in this instance but refer back to the story of the Good Samaritan.

2. Why alone of all religions, the Christian religion has the power to make all people neighbors?

The general answer is that the Christian fellowship passes through our Lord to one's neighbor. (John—Our Lord—John's neighbor.)

3. That generosity and kindness are catching is a matter of general human experience.

*General Problem 1.*

SECURITY.

We live in an *insecure world.* Anything may happen anywhere at any time. It makes a difference, therefore, how we meet what the Prayer Book calls: "the changes and chances of this mortal life." A boy whom I knew, was watching a man dig a post hole: "Jump down boy," said the man, "and hold the post in position while I fill in." The boy jumped down in the hole which was a large one, landed on a stick of wood with a nail in it, and ran a nail through his foot. He climbed out of the hole and with two companions tried to walk back to the house where he was staying. He could not walk, so his two companions, who were smaller than he, tried to carry him. The distance was some two miles. The man took no notice of them. So much for the security problem. Presently a colored man drove by with some colored women with him. Taking in the situation, he stopped his car asked the women to wait by the roadside until he could take the boys to a doctor. This they willingly did. This true story illustrates (a) lack of security (b) the value of generosity and kindness. It also is a Good Samaritan incident.

Paragraph I states the general proposition.

Paragraphs II-IV, the first chapter of Job give an ancient story, typical of those times. The point may be made that there can never be any lasting security except *world security* and that generosity and kindness will only be as candle lights shining in darkness unless they become *world virtues.* They can only become such by the spread of the Gospel over the *whole world.*

The remaining paragraphs give two more illustrations.

*True or False Statements.*

1. The greatest problem which has always faced human beings is that of Security.

2. No one by himself can solve this problem. It must be solved by all people, everywhere, working together.

3. The greatest need is (a) the desire and (b) the will on the part of each one to cooperate for Christian Security.

4. This can only be brought about by obedience to God's commands worked out in the light of the Two Great Commandments given by our Lord.

These statements should not be treated as yes or no questions. In each case the class should formulate reasons for its opinion.

*General Problem 2.*

GOD WANTS US TO BE GENEROUS AND KIND.

The *Quarterly* takes up the question by getting definitions of these two words, leading up to the underlying motive of loving all men as brothers because they are sons of God.

The special aim of this second section is to make definite the expression of generosity and kindness in the world in which John and Mary live. Treat this not merely as a social problem but as an individual problem for each one.

The two final paragraphs are important:

Am I a helpful child of God or am I just taking up space and using up air and food, the affection of parents and friends, and the money which everyone is spending for my education and for which they are taxed?

You are not yet old enough or experienced enough to take part in great public social problems. You should study about them and you should study history because unless you know what has happened in the past and why, you will never be able to understand the present or lay plans for the future. BUT you can be very, very, very helpful in school, in your homes, on the play ground, and in your Church; very helpful not only in *what* you do but in the spirit and way in which you help. This is your local and personal problem.

The two final discussion Questions are HOW questions. Not what should I do but How am I going about doing what I should in the matter of these two virtues. Then the way in which the spirit of generosity and kindness expressed locally will spread over a large area. The waves of a storm at sea which may wreck a ship are reduced by pouring oil on the troubled waters.

*Discussion Questions.*

1. How John and Mary can make home, school, and church pleasant and helpful places because of kindly feelings expressed in kindly words and deeds in a kindly way.

2. Does this merely help those in immediate contact with them or does it also set in motion a spirit of kindliness which spreads further.

## May 25, 1941

## THE SUNDAY AFTER ASCENSION

### GOD WANTS US TO BE THANKFUL

AIM:—To teach that the response to generosity and kindness is thankfulness. Without these virtues civilization is impossible.

THE SCRIPTURE:—Saint Luke 17:11-19.

*Notes on the Scripture.*

The narrative is straightforward and requires little or no comment.

1. Ten men, one of whom was a Samaritan, and therefore an alien, ask our Lord for help.

2. Our Lord looked at them and then sent them to the priests who had the authority to pronounce them cured and to remove the quarantine.

3. On the way to the priests, they found that they were cured.

4. The Samaritan alien went back and gave thanks.

5. Our Lord comments on the thanklessness of the nine as contrasted with the thankfulness of the Samaritan alien.

6. Note that the thankfulness is expressed both to God and the person through whom the healing came. Also, that frequently thankfulness is expressed from stranger to stranger as an obligation whereas from brother to brother generosity and kindness are taken for granted. Thankfulness, *expressed thankfulness*, is a Christian obligation on the part of each one.

7. Verse 19 suggests that the Samaritan stranger not merely received healing from one disease but also spiritual wholesomeness.

In using the word spiritual do not confine it to religious acts and duties but get the class to see that everything they say and do has a spiritual significance.

DO YOU KNOW QUESTIONS

1. Page 6, 19, 50-53, 83 and Gloria in Excelsis.

2. Phrases such as: "Thanks a lot" or the rather stilted close of a speech. "I thank you." etc. While formal they tend to create an atmosphere.

3. Class discussion: "Is there?"

*General Problem 1.*

THANKFULNESS.

Paragraph I. Thankfulness a virtue and an education. The statement of a position.

Illustration. Thankfulness is a natural instinct. Your pet dog has it. He thanks you for his food and in every way is a very thankful person. He will take complete charge of your safety at night and, while his thankfulness may not be on a very high level always, it is the reason you enjoy his society. You appreciate it. The classical story of animal thankfulness is that of *Androcles and the lion.* Androcles was a slave who escaped from his Roman master and in his wanderings took refuge in a cave in the Taurus mountains in Africa. While in the cave, he was surprised and terrified to find that he was not alone. He was wakened from sleep by the cry of a lion who, too, had sought the refuge of the cave in order to nurse his paw which was very much swollen and painful. As the lion was between Androcles and the mouth of the cave, the slave cautiously made his way near the lion, hoping against hope, to be able to escape. The animal, however, did not attempt to harm the man but instead put out his paw with an anxious look as though asking for assistance. Stooping down, Androcles saw a large thorn which had entered the paw and was festering there. As the animal seemed stunned through pain, the slave ventured to pull out the thorn and went on his way.

Some time later, Androcles was captured and thrown to the lions in the circus. Great was the surprise of the crowd when one of the animals instead of attacking the slave, showed signs of joy at meeting him and, like a great big dog, began to caress him. So the slave was set free.

In modern times this story has been made the subject of a play by George Bernard Shaw entitled *Androcles and the Lion.*

Paragraph II. The Gospel story of the ten lepers.

Paragraph III-V. The great sin of the pagan world is *thanklessness.* Read to the class the denunciation of St. Paul of this characteristic in Romans 1:19-22 and its moral results in Paragraph V.

Make a list of these results of thanklessness as of Paragraph V and make a study of them as they appear in smaller and milder ways in school and city life. You will find most of them here and now. In one of the newest theological books, written by a man who all his life minimized the fact of sin, great stress is being placed on the fact of sin. It is well for John and Mary and the rest of the adolescents to begin *now* to recognize the fact that there is such a thing and that it is their business to fight it at its roots. The evils mentioned in Paragraph V are partly the result of the sin of thanklessness (a) towards God (b) towards man.

Paragraphs VI-VII may be illustrated from many modern sources.

*Discussion Questions.*

A very good discussion can be made between the negative *lack of thankfulness* and positive *sin of selfishness.*

*General Problem 2.*

THANKFULNESS.

Paragraph I-II. The Bible tradition of thankfulness.

Paragraph III. The tradition of thankfulness in the Old Testament.

Paragraph IV-V. Our Lord's example. The spirit of praise and joy runs through thankfulness, and thankfulness carries praise and joy into our worship and social relations.

Paragraph VI. Grace at meals a true act of thankfulness.

Paragraph VII. Three New Testament instances of thankfulness in connection with food.

Paragraph VIII. The Emmaus walk.

The two quotations for discussion.

(i)

"Let my voice ring out and over the earth
Through all the grief and strife
With a golden joy in a silver mirth,
Thank God for life!"

—JAMES THOMPSON.

(ii)

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."—CHAS. KINGSLEY.

*Discussion Questions.*

What are the two key words in each quotation which make the rest true?

## June 1, 1941

## WHITSUNDAY

### GOD WANTS US TO HEED THE HOLY SPIRIT

AIM:—To teach that the Holy Spirit is a real guide and helper although unseen.

THE SCRIPTURE:—St. Luke 24:49 to close of the Gospel.

DO YOU KNOW QUESTIONS

1. The fact our Lord told the disciples to wait in Jerusalem before going out to preach the Gospel emphasizes (i) that the message is from God who speaks through the Spirit. This voice has been remarkably consistent and one notwithstanding the many divisions among Christians. (ii) that supernatural guidance and courage is needed by Christians in spreading the Gospel.

2. Look up the promises made in these sacraments and note the need of divine help in the fulfillment of them.

3. Note the word *continual.* The gift of the Holy Spirit is not an occasional gift but a continuous direction.

*General Problem 1.*

WHITSUNDAY.

Paragraphs I-II. Brief statement of what happened.

Paragraph III. The leader, Saint Peter, who but a short time before had denied his Master. Describe him to the class.

Paragraph IV. St. Peter's Sermon and its boldness.

Paragraph V. Christian boldness typical. cf. Acts 5:17-32.

*Discussion Questions.*

The Holy Spirit speaking both through individuals and the fellowship. The former keeps the latter from stagnating. The latter keeps the former from becoming one sided.

*General Problem 2.*

STORIES OF THOSE IN THE NEW TESTAMENT WHO HEEDED THE HOLY SPIRIT

1. The story of St. Peter and the Roman Centurion Cornelius.

This is told at some length in the *Quarterly*, preceded by the account of the Confirmation in Samaria. The teacher should read the whole section in Acts chapters 10 and 11.

Use this to establish the principle that the Gospel of Jesus Christ is for all men everywhere regardless of race, color or economic position. This is stated in the last paragraphs which are here printed for convenience.

Saint Peter had been taught that anyone not a Jew was *Common and unclean.* He must not eat with a Gentile or go into his house. All of the apostles had been brought up to believe so. Yet in spite of this prejudice, he went into the house of Cornelius, the Gentile Centurion, with six disciples whom he took with him to show that he went in an official capacity.

While he explained the Gospel message about Jesus Christ, His death on the cross, and His glorious resurrection, the Gentiles present showed by their words and acts that they understood and appreciated the message and were receiving the Gift. The Jewish Christians who came with Saint Peter were astonished that the Gentiles, whom they had been brought up to despise, could show such faith and understanding and evidently have received the gifts of the Holy Spirit. Without further instruction or delay, the apostle admitted them to the fellowship of the Church by the sacrament of baptism.

If the Church had consistently preached this Gospel and had done it continuously up to the present time, stressing (i) its personal character (ii) its fellowship by union with Christ; stressing fellowship instead of philosophy, perhaps some of the mess in which we find ourselves might, in part at least, been avoided.

*Discussion Questions.*

These may be elaborated according to the type of the class membership and the material available. Suggested Topics.

1. The Untouchables in India. An extreme condition but typical of pagan trends anywhere.

2. Proclaim the Gospel at Home. Everywhere. How?

3. Proclaim the Gospel abroad. Everywhere. How?

(i) Take some Nation and pray for the Christians in that Nation and also for the Nation itself. Do this regularly every day. China would form a very good object with which to start.

(ii) Why begin praying for Christianity in China?

Here are some of the reasons.

(a) It is so big and the situation so complicated that without the help of the Holy Spirit we can accomplish not-one-thing. It will help us use the Holy Spirit as God wishes us to.

(b) Already some of its greatest leaders are Christians and have been educated in our own country at some of our most famous colleges.

Here is a brief description of the greatness of the task of which the first step is prayer.

The Chinese are a sturdy people whose civilization dates back for 5,000 years or more. They have been ruled sometimes by their own people and sometimes by foreigners as the Mongolians and Manchurians and apparently, at present, by the Japanese.

The country is so large that what is true of one part is not necessarily true of another. Its land area is considerably larger than the United States. The population is estimated at over 400,000,000 about one fourth of the entire population of the earth and most of these people live in China proper in an area of about one half of the United States.

The great river of China which runs through most of our missionary activity is the Yangtse-kiang which is over 3000 miles in length, navigable for small craft for 2000 miles and for ocean-going steamships as far as Hankow, 600 miles from the mouth. This is the artery of travel with numerous canals stretching out into the country on either side. It is especially important because of the lack of railroads and good highways.

China, in some sections, is one of the most densely populated sections in the whole world, 874 people to the square mile.

The Chinese are an agricultural people of small holdings. There is very little waste land and enormous crops have to be raised to support this vast population. Even so, there is untold misery. The average duration of life is said to be fifteen years less than in our United States. These farmers live in mud huts, with no windows, chimneys and scarcely any furniture, and there are no books, or newspapers, or sports. This class comprises by far the greater part of the population.

China is very rich in minerals and coal but these and many other sources of wealth remained undeveloped largely on account of various superstitions regarding a dragon supposed to reside in the earth and who might not be disturbed.

A few years ago, under the leadership of American educated Chinese leaders, either actually Christian or in sympathy with it, China made great advances especially in the cities. Seemingly these have been swept away by the Japanese invasion.

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**June 8, 1941**

## TRINITY SUNDAY

### GOD WANTS US TO TELL MEN ABOUT HIS GOSPEL

AIM:—To proclaim to the members of the class that this is what God wants us to do.

The Gospel is not a religion to be looked at but contains a fellowship to be entered into, taught, lived and spread all over the world.

DO YOU KNOW QUESTIONS

These three questions in consecutive order concern (i) The command (ii) the parish attempt to carry out the command. (iii) the individual attempt to carry out the command.

*General Problem 1.*

THE COMMAND AND THE PRESENCE

Paragraph I. Jerusalem A.D. 30.

Paragraph II-V. When will the Kingdom come?

Paragraph VI. The answer. It is the number of faithful witnesses who will hasten the coming of the Kingdom. "I do not send you to make predictions but to be Witnesses of Me."

Paragraph VII. The Ascension.

Paragraph VIII-IX.

After the resurrection our Lord's body passed into a new condition of which we have no personal experience. At the resurrection He passed out of the grave clothes leaving them to collapse. (See Lesson for March 29). He appeared and disappeared at will and material things, such as clothing, were also a part of this manifestation. He was where He willed to be. He appeared as He desired to appear. He was entirely free. He could and did eat and drink with His disciples and He allowed Himself to be handled by men. He told them that He was real and not a phantom, a spirit. "Handle Me and see," He said, "for a spirit has not flesh and bones as you see me to have."

He belonged quite as much to this material world as you and I belong to it, but He was not tied to it as we are. It was only a part of His expression of Himself. You and I are limited in the way in which we express ourselves. Even in the matter of language, different peoples can learn to express themselves to other people only through hard study and then in a limited way. Our Lord was not so limited. He used the world to express Himself as He chose. He appeared when and as He willed to appear. *But He was always Himself, the same Person Who lived in Palestine, who was born in Bethlehem, grew up in Nazareth and was tried and crucified in Jerusalem.* So He is now and because of this He is able to be with us in the ways that He has appointed.

REVIEW

Review the Quarter by Title.

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## BEGINNERS' DEPARTMENT

*(Continued from Page 142)*

the Son of God," answered the man. Into the water went both the disciple and the Ethiopian. And he was baptized.

LESSON PLAN FOR TODAY

Begin by asking class what Lord Jesus told His helpers to do. Go into all the world and baptize all nations. Do you think they obeyed Him? Yes, they went every place. Did they tell the people about Lord Jesus? What do you think they said? What else did they do to show God sent them this wonderful power? Do you know the names of some of His Helpers? Today we are going to hear about Philip who went about preaching. One night he was told in a dream to go to another country, to teach and preach. Listen and you will hear how he saw a man sitting in a chariot reading his Bible.

*1. Opening Period:*—Play Brahm's Lullaby. After playing music it is well to say, we enjoyed hearing "Brahm's Lullaby" or "Largo" or "Morning Prayer." Children may choose a favorite selection for music appreciation. If you

*(Continued on Page 159)*

# THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

**Texts:** Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.
Intermediate Quarterly; **Editor,** The Reverend Cornelius S. Abbott

**Subject of Course:** Vital Elements in the Gospel: What the Lord Jesus Taught Us about God

**May 18, 1941**

## THE FIFTH SUNDAY AFTER EASTER

### GOD WANTS US TO BE GENEROUS AND KIND

AIM:—To show that generosity and kindness are *Christian* virtues.

SCRIPTURE LESSON:—Saint Luke 10:30-37.

KEY-SENTENCE:—

*"Generosity and kindness are close kin to each other, and both are Christian virtues."*

THE TEACHER'S PREPARATION

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FRUITS OR ROOTS?

By the Rev. Richard G. Preston

*Rector, All Saints Church, Worcester, Massachusetts*

(From *The Episcopal Church Evangelist.*)

We are all proud of the humanitarian and character-building agencies that flourish among us, hospitals, clinics, clubs, relief agencies, social welfare groups, etc. They are doing a splendid work in which no small number of our parish are taking an active part.

Did you ever stop to think that all these stem from the Church—that they are a natural expression of Jesus' doctrine of the Fatherhood of God and the Brotherhood of Man and of His insistence upon the infinite worth of every individual? History shows us that these efforts in behalf of mankind flourish and abound where Christian influences are strong. There is a very real danger, however, that in our absorption with these practical efforts we forget the very source of their power.

The short sighted farmer may be solely concerned with crops and may use his land in such a way as to exhaust the soil. It is a very fine thing to have fruit trees laden with fruit but the foolish individual concerns himself simply with picking the fruit and with waiting for each year's harvest. After a time, by his neglect of the tree, it fails to produce. He has "picked the fruits but neglected the roots."

This is what some people do in connection with religion. They want the benefits of the Church, both for themselves as individuals and for the community. They profit in their personal lives by the honesty and the goodwill and the general atmosphere which the Church produces in the community. They accept the ministrations of the Church as their personal needs arise. Yes, they gladly accept the fruits but they neglect the roots. They do not throw themselves into the task of building up this institution, by their worship, by their work or by their financial support.

We cannot accept the Church as a matter of course. Its continuance is not automatically assured, it will be as effective as you and I make it.

THE LESSON PLAN FOR TODAY

1. The Ministry of Generosity.
2. Money May Be a Power for Good.
3. The Rich Young Ruler.
4. Gifts of Money.
5. Generosity is Kin to Kindness.
6. True Kindness is not Selfish.
7. The Value of Kindness.

EXPANSION OF THE LESSON PLAN

1. It is hard for a stingy person to be a good Christian, because generosity is one of the cardinal virtues of the Christian faith.

By generosity we do not mean the wasting of money. It is not necessary to be a spendthrift in order to be generous, and Christian generosity has to do with many other things beside money. A Christian can be generous with his time. A Christian can be generous with kindness, with considerateness, with many of those fine virtues which make life more worth living. Of course, it is understood that a Christian will be generous with his money in a good cause, but it is not true Christian generosity to give without making an effort to make the gift meet the real needs of the person who receives it. Sometimes a gift of money can be a curse rather than a blessing. The Christian person should be aware of this and should govern his actions accordingly. Whether a gift of money is a curse or a blessing will depend upon the state of mind and heart of the one who receives it. True Christian generosity is wise in things like this. Be generous, giving to those in need, as the Lord has prospered you, and always in the spirit of wisdom and true understanding.

The duty of the Christian is to minister to his fellowmen. There are many kinds of ministry. The giving of money is one of them, but it is not the most important. The Lord Jesus had very little money; yet no one ever served mankind so generously as he did. The Apostles were all poor men, and so were most of the members of the early Christian Church, yet they gave the world a very real gift of service. Not having money to give they gave other things, and their generosity made them rich in character and in the love of God.

2. All through Christian history money has been a problem. Money is usually a problem for everyone because it is so necessary to have it and it is so difficult to get it, but for Christian people it has been a special problem because Christians have always felt,—and justly so,—that money must be used with great care or it may work evil rather than good. Christian people have always wanted to know whether it was right for them to desire money and to seek it for themselves. They have wanted to know how much money a Christian can have and keep. Christians have always realized that the possession of a great deal of money is a great temptation to the possessor. The possession of much money has often been the cause of spiritual degeneration in those who have possessed it. Money is a dangerous thing and Christians have always realized that, but money is also a necessary thing in order and economy, and so earnest Christians have in all ages asked the question, "What is the Christian attitude toward wealth?"

An earnest study of the Gospels will teach us what the Christian attitude toward money should be. Christian people ought not to desire money for themselves, simply because of the comforts and pleasures it can bring them. If they desire money it should be because it will give them power to serve mankind for good. Money is powerful. The true Christian will always exercise what power he has for the upbuilding of his world and for the extension of the Gospel of God.

We see from a study of the Gospels that a Christian person has a right to the use of such money as God has allowed him to make in the world of business, but no Christian should think that the money and possessions which he has managed to amass are his alone to do with as he pleases without reference to God or to God's work. We are tenants of the things we possess and not owners. The time will surely come when each one of us must lay aside these things and go to face the God who made him without them. The measure of a Christian's true character is the way in which he approaches the problem of possessions. Is he selfish about the things he owns, or does he use these things, and the power that comes from them, to strengthen the good in his community? This question is a searching one and one that he should answer.

The tenant has a right to live on the property which he is holding for another. He has a right to a living for himself and for his family out of it. We are tenants and stewards of what we possess and God is the real owner, but the tenant *lives* on the property—God tells us plainly in His Holy Word that we owe a tithe of our income to Him. If all Christian people would keep the tithe separate, and pay it for charity and for the support of God's work in the world, God's work would never lack for money.

3. This question of the Christian attitude toward money find's an illustration in the Lord's encounter with the rich young ruler who came to Him with the question,—"What must I do to be saved?" The Master answered, "You must keep the commandments." "These have I kept from my youth up," the young man replied.

The Lord Jesus was pleased with this answer. Looking at the young man, the Master loved him. He saw that this was a fine young fellow, but he also saw what was keeping him from true perfection. "I know what is the matter with you," said the Master, "if you really want to be saved, go and sell all that you have and distribute it among the poor, and come and follow me. If you do this, I will give you treasure in heaven which will more than repay you for the earthly treasure you have given away." But the young man could not follow the Master in this. He was very wealthy and he could not bear to give up his great possessions. This kept him from answering the Lord Jesus' call. He had no deep generosity and, therefore, could not become a true Christian.

Now we must not gloss over the fact that the Lord Jesus asked a great deal of this young man; and what the Master asked of the rich young ruler very few are willing to give. The Lord Jesus demanded the ultimate in generosity from this man. He said, "Go and sell everything that you possess and then distribute it among the poor." That is an ultimate demand, and not everyone is prepared to accept it. Very many persons in the Christian Church today would have answered the Master in the same way that the rich young ruler did. They would go away filled with sadness; but, nevertheless, determined to go because they could not give to God the whole of their possessions.

Yet one day they will *have* to give all their possessions up whether they like it or not. God will no longer ask as a *favor*. He will *demand*, and there will be no recourse from that demand. Death separates us from all our possessions, and does so with complete finality; and death makes no such promise as the Lord Jesus made to the rich young ruler, that He would "give him treasure in heaven." We make the mistake of thinking that our possessions are ours to do with as we like. As a matter of fact they are not ours at all; they are God's. He merely lends them to us, and whenever he demands them back again we must give them.

Christianity makes ultimate demands upon those who follow the Lord Jesus. Many religions have set forth fine moral standards. Christianity alone of all the faiths demands more than that, for Christianity demands the supreme gift —the gift of one's whole self to God. The Cross of the Lord Jesus Christ is the measure of the gift which God demands from us. The Master says to us, as He said to the rich young ruler, —"Take up thy cross daily and follow me."

4. We have been speaking about gifts of money and we have said that they are not the most important gifts a Christian can make. That is true. It is also true, however, that a man who is stingy with his money is apt to be stingy in other things, and money can be a powerful servant of righteousness in the hands of a righteous person. Money keeps churches open, supports missionary and charitable work, sends missionaries to foreign lands, keeps hospitals open and in order for the sick and schools open and in order for the education of the young. Gifts of money enable you to extend your service far beyond what you could do in person. With a gift of money you may be able to keep a hospital open in Japan, a school in Brazil, a medical missionary in Africa. Through gifts of money you may be able to command expert social work for the needy in your community. Money can implement your desire to be helpful in many fields where personal service would be beyond your power. It is not money, but the love of money, which is the root of all evil. Money itself in the hands of a righteous person may be a great power for good.

5. Generosity is close kin to simple kindness. This world is starved for kindness. Men and women are hungry for it and there never seems to be quite enough of it to go around. The Lord Jesus reminds us that kindness is a Christian virtue. He was kind. Wherever He went, His great power was used freely for the help of those in need and the fragrant memory of His kind deeds remained with the common people whom He helped, and among whom He lived as "one who went about doing good." Not only by His words but by His example, He insists that His followers must be kind, for kindness belongs to Christianity and a person who cannot be kind cannot be a Christian. (See the Parable of the Good Samaritan.) The Lord Jesus tells us that even little things done in kindness are acceptable to God. Even a cup of cold water given in His name is remembered before the great Father in heaven.

6. True Christian kindness has no selfishness in it. The kindness which the world knows is often selfish. Often we will see worldly people who are not Christians at all indulging in some kind deed and we may wonder how this kindness differs from true Christian kindness.

Kindness, wherever it may be found, is good and from whatever source it may spring, it is welcome; but worldly kindness is not as high nor as good as Christian kindness. Very often worldly kindness is impulsive. It has neither depth nor staying power. It depends on how the person feels that day—what sort of breakfast he has had, or whether things have been going to suit him or not. That sort of fitful, impulsive kindness cannot be called true nor Christian, because Christian kindness is always ready, never dependent upon circumstance or whim. The kindness which the Lord Jesus showed in his life and ministry was not subject to whim. His kindness was always there, always ready to help. This world is full of tragedy caused by lack of kindness. Many homes which otherwise might be happy and successful are made unhappy by a lack of simple kindness. True Christian kindness, which never fails, which is always ready, is the best insurance for a happy home.

7. True Christian kindness is a constructive force. You can build good things with it. You can strengthen a life with it. It may cost you something to be kind, but it is worth it. The cost of kindness is always small in comparison with its great reward. Kindness makes the one who receives it happy, but it makes the one who gives it happier still. There is no magic in kindness. It is the Midas touch of the soul turning everything about it into spiritual gold. There can be no real power, no real joy, no real strength, in our religion until we can capture for ourselves and for our world the kindness of the Lord Jesus Christ. When men have learned how to be truly kind, the most vexing problem of our age will melt away. War, tumult, strife, bitterness, envy, greed,—these things simply cannot live in an atmosphere of such kindness as the Master taught. Christianity should try to teach the world how to be kind.

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## May 25, 1941

## THE SUNDAY AFTER ASCENSION

### GOD WANTS US TO THANKFUL

AIM:—To show that a Christian person ought to be thankful to God, and ought to take the time to thank Him in prayer.

SCRIPTURE LESSON:—Saint Luke 17:11-19.

KEY-SENTENCE:—

*"It is rude and impolite to forget to thank God for the good things that He has done for us."*

LESSON PLAN FOR TODAY

1. The Ten Lepers.
2. Thanking God.
3. Neglected Thanks.
4. Being Polite to God.
5. The Thankful Man was a "Stranger."

EXPANSION OF THE LESSON PLAN

1. A great portion of the Lord Jesus' ministry was spent in Galilee. The region called Galilee lies about 100 miles north of the City of Jerusalem. Many times during His ministry, the Lord Jesus and His disciples made the journey from Galilee to Jerusalem and back again. The short way came directly south from Galilee through the country of Samaria. Most of the Jewish people in that time would not go through the country of Samaria because there was a long standing dispute between the Samaritans and the Jews. Most Jews would go the long way, which led them across the Jordan River down through the country called Gilead, back across the Jordan River at Jericho and up the mountain to Jerusalem. The Lord Jesus sometimes took this route, but usually He went through the country of Samaria in defiance of custom, and several very interesting events of His lifetime took place in this country.

One such event was His healing of ten men who were lepers whom he met on the outskirts of a certain Samaritan village. As the Lord Jesus approached the town, He saw these men standing at a distance. They called out to Him and asked for help. Lepers were forbidden by law to enter any town. Occasionally a wealthy and very influential man who had leprosy might defy this law. One such seems to have been Simon, a leper of the village of Bethany near Jerusalem, who managed to keep himself so much in society that he was able to give a banquet, to which the Lord Jesus and many of the people in the town were invited; but as a usual thing the law was enforced. Lepers had to stay outside of the town. They could not come near any person, nor touch anything which a healthy person might afterwards touch and contract the disease. For this reason, the Lord Jesus found these men outside of the town and not in it, and for this reason they did not dare to come close to Him, but called to Him from a distance and begged His aid.

The Master was touched with deep compassion when He heard these poor men make their call. Leprosy is one of the cruelest of all diseases. Those who are afflicted with it become susceptible to infections of various kinds. Cuts upon the surface of the body will not heal, and these soon turn to horrible, open, infected sores. Sometimes a poor leper's body will be a putrid mass of these sores, offensive to the man himself and to all who approach him. Without hospitalization and constant care, the leper cannot protect himself from these cuts and abrasions which refuse to heal.

In the Lord's time no care was given to lepers. They lost their means of livelihood. If they were not men of wealth, they were driven out from their homes, and were forbidden to enter into towns or to approach a market-place where they might come into contact with other men. Legally they were considered dead and,—almost as a confirmation of this,—lepers were found inhabiting tombs in the graveyards, taking their rest in the cold and narrow beds occupied by the dead, shoving aside the bones of men long gone in order to get a fitful and restless sleep, gathering scraps of food for themselves from dumps and garbage heaps. The fate of the leper in the time of the Lord Jesus was a horrible one. The Master's heart was filled with compassion for these ten lepers who called to Him for help and He answered their supplications by shouting to them in return, "Go show yourselves to the priests!"

This instruction to go and show themselves to the priests meant only one thing to these men, it meant that the Lord Jesus promised to heal them, because the Law of Moses said that a leper; when he had been healed, was to go and show himself to the priests who would judge whether or not he was cured. So when the Lord Jesus cried out to them, "Go show yourselves to the priests," they looked at each other to see if they could see any evidence of healing. They could see nothing. Not a thing had happened to make them think that they were cured. Nevertheless, they decided to go and do as the Lord Jesus had commanded. They turned in a body and set out along the road for Jerusalem, where they would find the priests they sought, and as they went along they were healed. It took them a little time to realize what had happened to them. The healing came so quietly and so completely that they were scarcely aware of its coming. Perhaps they first noticed it by looking at one another. When they did realize what had happened, their joy was unbounded. Nine of them, in spite of their great joy, never thought to return to thank the Lord Jesus who was responsible for their salvation. Only one returned to the Master to thank Him and that one was a Samaritan.

2. This man came back as fast as he could, and when he had found the Lord Jesus, he fell down on his face at His feet and poured out his thankfulness. The Master was touched by this and he said, "Were there not ten cleansed, but where are the nine? Not one returned to give thanks to God except this stranger!" Then, with tenderness, the Master lifted the man up and sent him on his way,—"Arise! thy faith hath made thee whole!"

The Lord Jesus referred to this man as a "stranger," because that was the common Jewish way of referring to the Samaritan people. The Lord Jesus did not use it as a term of reproach for the Samaritan, but rather as a term of reproach for the nine Jewish people who had been healed and who had not returned to thank God as this Samaritan did.

3. One of the saddest stories in the history of humankind is the story of neglected thanks. So very many people take kind deeds for granted. They are very anxious for them before they experience them, but afterwards they have no word of thanks. These men who were healed of their leprosy had received the greatest gift that could have been given them. It was a gift comparable to resurrection from the dead. They were very appreciative of it, but neither their earnest desire before receiving it nor their appreciation afterwards caused them to remember to thank God who gave it to them. Their hearts were filled with joy at their healing, but they were too much filled with themselves and thoughts of themselves to remember Him who had made their healing possible. Only one had enough real consideration to go back and thank the Lord Jesus.

Let us not be too quick with our blame for these nine men. Let us rather remember the times when we have neglected to give thanks to God for the good things which He has showered upon us. How often do we stop to thank the Master for our friends, for our food and raiment and for all the other comforts and conveniences which fill our lives. We are quick enough to ask for the things we need, but we are slow indeed to thank Him after we have received them. No prayer of ours should ever be without its thanksgiving. We do not think enough about the wonderful gifts which come from God to us every day that we live. Have you ever tried to count up the good things that God has given you? Not many people have, but if you should sit down with a pencil and paper and try to list the blessings which come into your life, you would be surprised. Many people spend much time in totaling up the sum of their afflictions; why don't more of us spend time in totaling up the sum of our blessings? Blessings follow in the path of the Lord Jesus. He gives us liberty and freedom in this good land of ours. He gives us the supreme blessing of health, or else He gives us the strength to fight against illness. His love and protection surround us. We ought to thank Him for these good things. We should do so every day that we live, for we do not have these things as a matter of right. We have them because God is good. One of the great tragedies of present-day Christianity is our neglected thanks to God.

4. Thanking God for the great benefits which He has poured upon us is no more than polite. We like people to be polite to us. We do not like people to be impolite. It hurts us when people are impolite to us. God likes politeness, too. God also is hurt when people are impolite to Him. The Lord Jesus was glad when the Samaritan returned to thank Him. He was hurt that the other nine did not return. That shows us that God can be hurt by our neglect of thanks which go to Him. We teach the little children in our homes that it is right to be polite and to say "thank you" when someone does a good thing for them. We tell them that it is rude not to thank a neighbor for some kind deed. We tell them that it is rude not to thank the hostess when they go to her house to a party. We tell them that it is rude not to thank friends when they have sent a gift. And why should we suppose that it is less rude not to thank God who has given us so much more than all of our friends together can give. It is rude, it is impolite, it is not right, when we forget to thank our God for the great benefits which we have received at His hands!

5. Perhaps we ought to remember that the thankful man who went back to tell the Lord Jesus how glad he was to be healed was a "stranger." Sometimes it seems that the "strangers" are more appreciative than those who belong to the household. A great many of us know how to be polite outside of our homes, but not so many know how to be polite in them, and it is more important, if anything, to know how to be polite at home than away from it, because at home we find those who love us best. It is strange, is it not, that we reserve our politeness for those outside who love us least, and reserve our impoliteness,—often,—for those in our homes who love us best. This is not

right, it is not Christian, and it does not make for happiness at home.

The leper who came back to thank the Master for being healed was a Samaritan, a foreigner and stranger, while those who had been healed with him were Jews, men of the Lord's own nation. They took His gift for granted, only the stranger did not take it so. Familiarity sometimes breeds laxness. May that be a warning to us all. Because we are members of the Church is no reason to take the Church for granted. Our membership in the body of Christ gives us no excuse for not thanking God for the good things which He gives to us. Indeed it simply makes that lack of thanks more apparent and more blame-worthy. Let us not forget to give God thanks.

## June 1, 1941

## WHITSUNDAY

### GOD WANTS US TO HEED THE HOLY SPIRIT

AIM:—To show that the gift of the Holy Spirit vitalized the early Christian Church, and can do so today.

SCRIPTURE LESSON:—Acts 16:5, 15; St. Luke 24:29-53.

KEY-SENTENCE:—

*"The descent of the Holy Spirit upon the Church on the first Whitsunday filled it with the power of God. It soon became apparent that the Holy Spirit was in the Church as its active Leader."*

THE LESSON PLAN FOR TODAY

1. The "Birth-day" of the Christian Church.
2. The Story of the First Whitsunday.
3. The Gift of Power from on High.
4. What this Means for Us.

EXPANSION OF THE LESSON PLAN

1. The Feast of Whitsunday may very well be called "the birth-day of the Christian Church," because it was upon the first Whitsunday that the Holy Spirit, the Third Person of the Blessed Trinity, descended upon the Church with full power.

The first "Whitsunday" happened to be the Jewish Feast of the Pentecost, so the first name for this great occasion in the Christian Church was "Pentecost," and that name has come down to us as descriptive of the gifts and power of the Holy Spirit in the lives of Christian people. We speak of "Pentecostal" power when we refer to the manifestations of the power of the Holy Spirit in the lives of our people. The name, "Whitsunday" is of a much later date, coming to us from the middle ages in England, and referring to the color of the vestments and hangings used in the Services on that day. The Vestments and the hangings were *white*, as is proper for a great Feast Day, and thus the name, "Whit(e)-sunday."

Today we use red vestments and hangings for our services on Whitsunday. This is a modern habit, and arises from the fact that the Whitsunday Season is so short,—only one Sunday and only one week in our Church,—that the people in general never get to see the proper color for the season,—as distinct from the color for the day,—which is red. In the middle ages the Feast Day, being a high feast, was white, while the days that followed used red. Now, red is a pretty color, and a striking one, and it seemed a pity to our Church leaders not to use it on the Feast Day itself, when so many more people would see it. They began to use it, and the habit grew upon the Church, and now is quite universal.

The use of red on "Whitesunday" does need explanation, however.

The red color,—the color for the Whitsunday octave, — indicates and symbolizes the nature and power of the Holy Spirit. It reminds us of the tongues of flame that sat upon the heads of the Apostles on the day of Pentecost. It reminds us of the fire of the Spirit, which enlivens the Church. It reminds us of the blood of the martyrs, shed in witness to the truth of the Holy Gospel.

It reminds us of the flaming power of the Holy Spirit, which entered into the Church on the first Whitsunday, and made possible the amazing and vital spread of the Gospel across the earth.

2. There are some things about the story of the first Whitsunday which are well worth remembering, for they reveal certain facts about the nature of Christianity which are of practical value for us today.

(a) The first thing to remember is the amazing change which took place in the Apostles through the instrumentality of the Holy Spirit on the Day of Pentecost. Remember what manner of men these were. They were not deep, learned men, but simple, uncomplicated persons. None of them were leaders, none of them were used to command, none of them were from the ruling class. (St. Paul was from the ruling class, but he had not yet come into the Church.) Thinking about these men, whom we call Apostles, we see quite plainly that not one of them would have been remembered an hundred years after his death if it had not been for the power of the Holy Spirit in their lives, and the power of the Gospel of the Lord Jesus which they preached. But every one of these men, through the transformation worked by the Holy Spirit, became a forceful, world-remembered personality. In the events of the first Whitsunday we see the explanation of this major transformation in their personality.

(b) The second thing to remember about the events of this day is that the Apostles were gathered together, as was their custom, to worship God on the Feast Day. They were not gathered together in the expectation of the things that happened, but for the purpose of worshipping God and of giving Him praise; His gift of the Holy Spirit came to them *suddenly*, and as a consequence of the thing they were doing. It was their holy life which made them eligible for the supreme gift which God gave to them. God's highest gifts of the Spirit are reserved for those who make regular and disciplined approach to Him. He came to them as they gathered in a group to worship Him.

(c) The third thing to remember is that the Holy Spirit did not do the Apostle's work for them; He inspired them to do it for themselves. The city of Jerusalem had been there, all along, ripe for the Gospel message, but the Apostles had not done very much about it. Nothing had changed in Jerusalem. Nothing had changed in the heart and nature of God. The change was in the Apostles,—and what a change it was! They went out, and on that day made nearly three thousand converts!

3. Let us trace the spiritual pilgrimage of these men who became the Lord's Apostles. They were just ordinary men, quite undistinguished so far as the eye of man could see, when the Master called them. Indeed, it seems as if He chose them with aforethought because they were just average men. He worked patiently with them, leading them step by step in the appreciation of His teaching, and of Himself. Then He finished that, and summed it all up in the wonderful teaching which He gave them on the night of His betrayal. That was the first step. All came through except Judas, who failed miserably, and became the Lord's betrayer.

The second step was a terrible time of testing. It was not so long in space of time, but it was a deep and soul-searching experience. They saw the Master crucified, dead, and buried. We sometimes underestimate and gloss over this time in the life of the Apostles. It had profound effect in their education. The end of this time of testing found the Apostles utterly crushed, and unable at all to help themselves. They were like sheep without a shepherd. They were frightened, hopeless, defeated. They had all taken flight, and kept themselves behind locked doors. We know without question that these fear-shaken men could not have preached the Gospel. They could not have faced the world, as later they did face it. The change which actually took place in them is the best witness to the fact that something of supreme importance happened which rescued them from their despair,—God rescued them, and convinced them that the Lord Jesus had risen from the dead!

The third step in the making of an Apostle was the sight of the Risen Christ. They actually *saw* Him alive after His passion. Nothing else will explain what happened to them and *in* them. This put away their fear. The terror was gone. There they were, all prepared with the Gospel, and with the knowledge of the Lord Jesus Christ, and with a sure belief in His resurrection, but they did not know what to do with themselves. They lacked fire, and a sense of purpose. The Lord Jesus said to them, "I want you to stay here in Jerusalem until you receive the gift of power from on high." They did not know just what He meant. Finally, Simon Peter became impatient, and left Jerusalem to take up his trade again as a fisherman on the Lake of Galilee, and some of the others followed His example. The Lord Jesus appeared to them and forced them to go back to Jerusalem to await His pleasure. (See the last chapter in St. John's Gospel.)

The scene is now set for the last stage in the making of the Apostles. They had been with the Lord Jesus all during His ministry. They had received the necessary preparation for their mission to the world. They were witnesses to His resurrection. All this,—yet they lacked the one thing necessary to a world-conquering Gospel: they had no FIRE in them. They had no real sense of mission from God for the world. That overpowering sense of mission could only come from God. Without it there would never have been such a thing as the Christian Church.

So the Apostles waited in Jerusalem. They were devout. Their minds and hearts were filled with God's praise.

They were obedient, and because they were, the miracle took place! When the day of Pentecost was fully come, they were all with one accord in one place; and there came the sound as of a rushing, mighty wind, which filled all the house where they were sitting. And there appeared as it were tongues of fire, which sat upon the heads of the Apostles. And they were all filled with the Holy Ghost, and began to be in ecstacy, and to speak with other tongues as the Spirit gave them utterance.

These were the outer signs of the miracle. The outer signs of a miracle should never be overemphasized, for the inner transformation is apt to be the greater part. So it was with what happened on Whitsunday. The deeper miracle was what happened within these men. The real miracle was not the mighty wind, nor the tongues of flame, but what happened to the Apostles in their inmost souls. Out of what happened to them came the spread and power of Christianity in the ancient world, and to this very hour.

4. In that moment the Holy Spirit became the ACTIVE LEADER of the Christian Church, and He has remained so to this day.

Evidences of the Holy Spirit's power were suddenly present with the Apostles, and were to be seen on every hand. These evidences were visible, in strange phenomena,—and in unaccustomed actions on the part of those affected by His power. They were especially evident in the mighty work for the Gospel accomplished that day. The Apostles, following up the preaching of St. Peter, made nearly three thousand converts for the Church before the sun had set.

In later days this power remained in the Church. The Holy Spirit was the active guide of these men and women in their work for Christ. Christian workers listened for His promptings, and whenever they were obedient to Him they gained success in their ventures. St. Peter followed the leadership of the Holy Spirit, and admitted the gentile Centurion Cornelius, into the full Christian fellowship. This was not St. Peter's choice. Indeed, St. Peter fought against it as long as he could. It was the deliberate choice of the Holy Spirit, and St. Peter finally had the grace to follow His prompting. St. Paul, when he had become a Christian, followed the leadership of the Holy Spirit, and took the Gospel for the first time to the continent of Europe.

All this has a very practical reference for us today. The Holy Spirit is ready to lead the Church as of old. There are many persons in the Church today who have all the qualifications of background and training, yet they are without zeal. All they need is to catch the fire and the power of the Holy Spirit into themselves, and they would become flaming leaders in the fight for God in this generation. He is, by right, our Leader. Let us, by prayer and earnest endeavour, make ourselves apt instruments in His hands for the completion of God's great purpose for the children of men.

## June 8, 1941

## TRINITY SUNDAY

### GOD WANTS US TO TELL MEN ABOUT HIS GOSPEL

AIM:—To show that Christianity is essentially a missionary faith.

SCRIPTURE LESSON:—St. Matthew 28:16-20.

KEY-SENTENCE:—

*"It is your duty to be a witness for Christ in every department of your life."*

THE LESSON PLAN FOR TODAY

1. The "Great Commission."
2. The Call for Sacrificial Service.
3. Who Are the Missionaries?
4. The Type of Your Witness Depends Upon Your Ability.
5. Take Advantage of Every Opportunity.
6. Foreign Missions.

EXPANSION OF THE LESSON PLAN

1. The Lord Jesus gave the express command to His disciples, "Go ye into all the world and preach the Gospel to every creature." He did not qualify that demand. He left it in the absolute imperative. He did not say, "Go if it happens to be convenient." He did not say, "Go if it does not put you out too much." He did not say, "Give for the support of my work if you happen to have some money you will not miss!" His command was in the absolute, "If a man would come after me, let him deny himself, and take up his cross, and follow me!"

2. The first disciples had to learn the lesson of absolute surrender of themselves to the Lord's command. They had to learn that His service was not a qualified service. He taught them this hard lesson by personal example. In His life, first of all, they saw the principle expressed that spiritual nobility and spiritual triumph come through voluntary acceptance of the hard task in a noble cause. The disciples were well aware that the Lord Jesus could have escaped the cross, but that He chose to accept it as the only way of gaining the kind of victory He wanted.

With this example before them, the disciples tried to perfect their own character. They did not succeed in making themselves perfect, but they did succeed in making themselves more nearly so than any of their contemporaries. They were better than other people, not because they had a finer natural endowment than others, but because they were in pursuit of a higher ideal. As the writer of the Epistle to the Hebrews puts it, "They endured as seeing that which is invisible." So it came about that the same men who, before the crucifixion, were willing to quarrel about "who should have the highest seat in the Kingdom of Heaven," were afterward willing to go through persecution and death itself to spread the Holy Gospel.

If we seek to become true Christians we must learn,—as they did,—that a religion which demands little is worth little, and that Christianity which of all the high religions demands the most of its followers, is the noblest faith of all. Christ demands our full loyalty. No half-loyalty will do for Him. It is your duty to be a witness for Christ with all your heart, and mind, and strength. Christ demands that every Christian be a missionary for the Faith.

3. That raised the pertinent question, "Who are the missionaries?" We hear appeals in our Churches to "support the missionaries." The people for whom this appeal is made are witnesses for the Gospel who have gone to foreign lands to give their witness there, and as a result we have gotten into the way of thinking that only *those* people are missionaries. As a matter of fact they are only one variety of Christian missionary, for every Christian in every place has the duty to give witness for Christ. We are all missionaries by the Lord's own command, and we cannot escape that duty. It was not to the Apostles only, but to the whole membership of the Church that He gave the great command to "preach the Gospel to every creature."

The responsibility for the growth of the Church rests upon you, just as much as upon the clergyman. And it is a truth that if a parish church grows it is usually because of an active lay-membership. Every Christian must try to bring people into the Church. If every Churchmember would take this seriously, it would multiply the present witness of the Christian Church a thousandfold.

Let us insist that Christian witness must come, not only from the pulpit, but from the rank and file of Church membership. The most effective sermons are not those delivered from the pulpit, but those set forth in daily living by a convinced Christian person. What we are speaks louder than what we say. As members of the Christian Church we should earnestly try to live such lives that those who are about us will realize that we have been with the Lord Jesus.

By and large, we fall far short of the ideal in the matter of Christian witness. And in whatsoever our witness is faulty we need by prayer and by earnest effort to correct it. We can never be perfect, of course, but we can strive for perfection, and by so striving we can approach ever and ever closer to the ideal. If we are truly striving to be made like unto Him, then He is faithful and just to make up our lack of the sum of His perfection.

4. Not all of us will give our witness in the same fashion, for talents differ, and abilities differ. Some persons are fitted for one kind of witness, some for another, but God has need for us all, and can use us all. One may may give his witness as an artist, another as a speaker, another as an administrator,—the witness differs, but the sum of it is a broader witness, more complete and rounded than any one of us could have given alone.

God has a need for us all, and a use for the special talents of every single one, great or small. And if you will answer God's call, and give yourself to fill that need, then He will make your life a blessing. Those who do everything as unto Him are not found doing unworthy things. Keep your eye on Him, and your foot will keep in the right path. It is when we allow our earnest attention to wander from Him that we are apt to fall.

5. The earnest Christian should take

*(Continued on Page 159)*

# THE BIBLE CLASS AND HOME DEPARTMENT

**Text:** Bible Class and Home Department Quarterly

**Editor:** The Reverend William H. Cole, Th.M

**Assistant Editor:** Mrs. Margaret Hall Cole, Ph.D

**Subject:** The Story of the Early Church

**Lesson 36. May 18, 1941.**

## THE FIFTH SUNDAY AFTER EASTER

### DANGERS FROM WITHIN

SCRIPTURE:—II St. John 1-13.

AIM:—To make the students see that the most serious of the dangers to the early Church was the danger of misunderstanding the nature of Christ.

TEACHING OUTLINE

Begin by asking the students to mention some of the dangers which threatened the early Church, as they remember them from the work they have done this year—thinking this time of the dangers arising from the actions of the early Christians themselves. They might mention such things as quarrelsomeness and lack of brotherly consideration (as at Corinth); hypocrisy (Ananias and Sapphira); and the tendency to separate Jewish Christians from Gentile Christians. Finally, of course, they should mention the danger of misunderstanding the true nature of Jesus, seen in today's lesson.

Then go on to ask how the danger arose among people who were so close to Jesus as the early disciples. They knew Him; why did they make mistakes about Him?

If they know much about the life and teachings of Jesus, they will know that His teaching about human conduct and man's relation to God the Father was much clearer and easier to understand than His teaching about His own nature. Remind them how much difficulty even the closest of the disciples had in understanding this point even while He was with them. These difficulties did not disappear with His death and resurrection. For at least four centuries the early Church attempted to reach a clear and generally accepted teaching about the nature of Christ and His relation to God the Father. There was a long series of arguments and controversies on the subject, finally resulting in the general acceptance of the Nicene Creed which we still use.

Then go on to ask why all this argument was important. One reason the students should see at once: that, since Our Lord Jesus Christ is the center of our faith, it is extremely important that we understand Him as well as we can; and that our understanding be true so far as it goes.

They may not see so quickly the point that the creed of a man, whatever it is, has a tremendous effect on his conduct; but a little discussion will show them that this is so. If a man believes that might makes right, he acts in one way; if he believes in the power of reason to guide human affairs, he acts in another way; if he believes that economic affairs are the dominant part of life, his deeds reflect that creed. And if he really accepts the Christian creed, his behavior shows that fact.

Now, go to the lesson for today. What was the false teaching about Jesus which St. John was combatting? What influence did it have on the conduct of those who held it? See *Quarterly* Lesson. Do you think that St. John had good reason for writing about the importance of understanding this particular truth about Jesus, and also the importance of loving the brethren, in the same series of letters? Was the work of St. John and others in defeating this heresy important to the Christian Church?

What lesson does all this carry for us? Our Church today is not particularly threatened with heretical beliefs about Jesus, but it is very much threatened with ignorance of Him. What result does this have on our lives? Our worship becomes less real, our conduct is modelled less and less on His teaching and example. Our duty as Christians is to know about Jesus, because He is the Lord Whom we profess to worship and follow. Only by really knowing Him can we really follow Him.

**Lesson 37. May 25, 1941.**

## THE SUNDAY AFTER ASCENSION

### DANGERS FROM WITHOUT

SCRIPTURE:—Hebrews 11:32—12:6.

AIM:—To teach the students a little about the persecutions which the early Church endured; to compare them very briefly with modern persecutions.

TEACHING OUTLINE

I. *The hostility of certain Jews constituted a menace to the early Church, but the Church easily survived it.*

Begin by asking the students if they have seen any indication of danger to the Church from outside, in their study thus far this year. They should remember the great hostility shown by some of the Jews: specifically, the stoning of Stephen and the persecution which followed it; and the persecutions carried on by the Jews in many places where St. Paul established missions.

What was the reason for this persecution? To some extent, perhaps, personal jealousy over the success of the new faith; more fundamentally, disagreement as to whether Jesus was Messiah, and the Jews' fear that the attitude of the Christians toward the Law would ultimately lead to disregard of the whole Law.

Was this persecution very dangerous? To individuals and individual missions, yes; and it might possibly have succeeded at the very outset had the Christians been less courageous. But as the Church became better established the danger from the Jews was not acute because non-Christian Jews never achieved unity in their attitude toward the Christians; and especially because the Jews did not have political power and in the early years were not usually able to persuade the Roman authorities to undertake persecution for them.

II. *The hostility of the Roman Empire was a much more serious threat, but persecution was not consistent nor continuous, and the faith of the early Church enabled it to grow even under adverse conditions.*

The students should understand the general religious policy of the Roman Empire. This was, in general, toleration of any and all faiths as long as these met one requirement deemed essential as a proof of loyalty to Rome. This one requirement was the casting of a pinch of incense before the statue of the emperor. For the special position of the Jews, see the Lesson.

What was the position of the Christians when the Romans began to distinguish them from the Jews? They could not perform the act of worship of the Emperor. Furthermore, they were an aggressive missionary faith, growing in numbers faster than the Jews ever did. And there were other reasons for their becoming unpopular with the authorities. Many of them had conscientious objections to serving in the army; and there was among them a widespread lack of interest in civic responsibilities, chiefly because the belief that Christ would soon return persisted for a long time. Still a further reason for distrust on the part of the officials was that a large proportion of the membership of the Church was of low class, much of it slave. And added to all this was the fact that the Christians surrounded themselves and their rites with a veil of secrecy. They had to, because their organization was not legal; but still the secrecy seemed to the officials and to the general public to make the movement all the more ominous.

Therefore Christianity did not become a tolerated religion, and was regarded by the Romans with a good deal of suspicion. The legal position of Communists and Nazi Bundists in America is better than that of the Christians in

the Roman Empire, but the general dislike and distrust with which the groups are regarded is comparable. There was therefore always real danger of persecution.

The first Roman persecution was that of Nero in 64 A.D., in which SS. Peter and Paul are thought to have perished. For the next 250 years the period of persecution continued. There were a good many persecutions, but they were for the most part local, sporadic, and of short duration. That of Diocletian, described in the Lesson, was the worst; but it came after Christianity had had nearly three hundred years in which to take root, and it was the last of the Roman persecutions.

What were the results? Individual suffering, of course; and lack of the buildings and easy publicity on which we rely so much today. But there were good effects too; the danger automatically restricted membership in the Church to a religious elite of thoroughly convinced Christians. This was of great importance in the years when the canon of sacred books and the Creeds were being hammered out.

That the usual reaction of the Christians was one of courage and loyalty is proved by the fact that the Church not only survived persecution but actually spread and grew.

III. *Persecution of the Church today in many parts of the world gives us modern examples of faith and courage, and also warns us to make sure that our faith is the sort which can withstand hardship.*

As your students of course know, persecution of Christianity by the state has arisen again in this century—in Russia, in Spain, in Mexico, in Germany, and to a less extent elsewhere. Lukewarm Christians have renounced their faith, but also new heroes and new martyrs have arisen to meet the danger. As we think today of the persecution of the Church, let us thank God for the courage of our earlier brothers and of many of our fellow Christians today; and let us pray that our faith may be of the same sort as theirs.

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**Lesson 38. June 1, 1941.**

## WHITSUNDAY

### WHITSUNDAY LESSON

SCRIPTURE:—Acts 2:1-11.

AIM:—By studying the record of the first Whitsunday and reviewing the aid of the Holy Spirit to the Early Church, to try to make the observance of Whitsunday more fruitful in our own lives.

TO THE TEACHER

This lesson will be entirely review to the students who have followed this course from the beginning. In preparing for your teaching, look over the *Quarterly* Lesson and the Helps for September 29, 1940 (on Acts 2:1-11) and March 30, 1941.

TEACHING OUTLINE

I. *The First Whitsunday.*

Begin by asking what happened on the first Pentecost after Jesus' resurrection.

Then ask if this was, as it has sometimes been called, the birthday of the Church. The students may possibly remember from the first lesson in this course the fact that Our Lord Himself founded the Church, training its leaders and giving it the sacrament of His body and blood. The Church was in existence before Pentecost.

Ask next if this was the first time that God had given His Spirit to men. They should surely know that the Old Testament is full of records of the work of God's Spirit.

What then did happen on this Pentecost? God gave to His Church the endowment of the Holy Spirit as a permanent and corporate possession.

II. *The early Church treasured the gift of the Holy Spirit and passed it on to new converts. The Spirit aided the Christians greatly in living Christlike lives and spreading the Gospel of Jesus Christ to others.*

Ask the students if they can remember any evidence that the early Church valued the gift of the Spirit. There are innumerable references; we give a few, all of which indicate in one way or another that the Church valued the gift most highly. Acts 4:31; 5:3; 6:5; 8:15ff; 9:31; 10:44-8; 11:24; 15:8.

How did the Spirit help the Christians? We refer you here especially to the lesson for March 30. Get the students to bring out as much of this material as you can. We might summarise by saying that the Spirit gave to earnest and singlehearted Christians the powers they needed to do Jesus' work—whether steadfastness, or ability to speak in public, or ability to put selfish interests and prejudices behind them for the good of the Cause.

III. *Whitsunday today.*

Then ask your students, bearing this in mind, to tell you why Whitsunday is one of the great feasts of the Church, one of the three great days on which all good Christians, in our Church, are supposed to make their communions.

They should see that 1) Whitsunday is the anniversary of the Church's reception of its great spiritual endowment; and 2) In our own lives, we have constant need of the Holy Spirit to guide us to a true understanding of Jesus, and to help us to the practice of devotion, courage, kindliness, and other Christian qualities which are so much needed today. We believe that, in the measure that we earnestly and unselfishly ask for this gift, God will give it to us.

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**Lesson 39. June 8, 1941.**

## TRINITY SUNDAY

### THE CHURCH'S HOPE

SCRIPTURE:—Revelation 21:1-7.

AIM:—To come to a better understanding of the Christian hope of heaven.

TO THE TEACHER

You will have to deal gently in teaching this lesson, for the subject is one in which thoughts are very closely connected with emotions.

It is well to be clear in your mind that on certain points the Church has definite teaching: we are taught to believe in individual immortality; and that our moral and spiritual attainments here on earth influence the character of our life after death; and that the essential character of heaven is full knowledge of God and harmony with Him. Beyond this we do not know. Christians may speculate as to just what we shall be like, how we shall pass our time, and a hundred other questions; but nothing in the teachings of Jesus or His church gives us definite information.

TEACHING OUTLINE

You might begin simply by asking your students what they think heaven is like. The following points should be brought out in the discussion.

1) We do not know where heaven is (i.e., that it is "in the sky") or how it looks. Famous descriptions of heaven, pearly gates and golden streets, green pastures, no more sea, and so forth, are poetic and figurative ways of attempting to convey the idea of beauty and happiness.

2) The essential characteristic of heaven, and the one that stands out in our Scripture for today, is that it is God's place. God is there, and He is clearly known. Those in heaven are in harmony with God; the elements in our minds, bodies, and spirits which cut us away from Him will be purged away. This is another way of saying that there will be no sin there; and also a way of saying that there will be complete happiness.

3) We believe that whatever is worth saving in individual Christian lives will survive death. We do not know how, of course. St. Paul uses the figure of the seed-kernel of wheat. We may also think of the way in which various characteristics are transmitted and persist through the great changes which precede and accompany birth and which later accompany growth.

4) All that we know of heaven indicates that the essential characteristic of the Church, a life of fellowship, will be continued there.

5) The Kingdom of Heaven is not absolutely separate from the here and now. In so far as our lives are in harmony with God now, we are really in heaven now. Insofar as we eliminate badness from our lives and surroundings, we are bringing the kingdom of heaven to earth. The two interpenetrate.

CONCLUSION:— At the beginning of the course, we spoke of the Church as carrying on the work which Jesus began. In so far as they did that, they were in union with Him. They *were* in the Kingdom of Heaven; the hope of the Church was in that measure realized.

If we are inclined to worry about what will happen to us after death, we must remember that heaven is the continuation and preservation of the best and strongest in our lives now. Our best preparation for heaven is not worry; it is, as the early Church seems to have known, the putting of all energy into doing Jesus' work here.

## BEGINNERS' DEPARTMENT

*(Continued from Page 151)*

play "Morning Prayer" describe various parts. For example the first part sounds like bells in the steeple calling people to church.

1. Cherub Choir may march in singing, "Good morning to you." Group join in the singing.

2. Discuss the weather. Kind of day. Make up songs about it.

3. Repeat verses holding the Bible. Psalm 122. "I was glad when they said unto me, Let us go into the House of the Lord."

Psalm 100; "Make a joyful noise unto the Lord, all ye lands."

23rd Psalm; "The Lord is my Shepherd, I shall not want."

4. Sing "Brahm's Lullaby."

5. Offering and Response.

6. Prayer. Follow Leader or teacher. Repeat Lord's Prayer.

7. Sing songs about June. "The Rose bush has a baby a tiny wee bud." "Let the merry sun shine in."

2. *The Story:*—Take the children out doors to hear the story if the weather permits. Each one may carry his own chair, slowly and carefully. Seated under a tree in a quiet spot tell story as related in the *Leaflet*. Show pictures. After the story, children may go for a short walk. Teach them to be observing. Look for robins, blue birds, black birds and wood-peckers. Watch the clouds form pictures in the sky. Flowers and green grass seem to whisper as they pass, the children are going by.

3. *Expression Work:*—Carry chairs back. If time permits color *Leaflet* or color poster which has been outlined before class.

4. *Dismissal:*—Ask children if they enjoyed hearing the story out doors under God's blue sky, with the white clouds floating by and the flowers and birds around them.

## PRIMARY DEPARTMENT

*(Continued from Page 145)*

thy God." Then He said, "Thou shalt love thy neighbor as thyself." And that is what all the rest of God's Commandments tell us we must do. We must love and honor our fathers and mothers. We must keep our tempers so that we will not be mean and hateful to those who are our neighbors, our brothers and sisters in God's Family. We must be honest and truthful with them.

So the Lord Jesus taught us to love God and to love one another. That is what we have been learning to do all this year. Let me see how much you can remember of what we have heard all these Sundays.

First, what will you do if you believe in God and love Him? How do you show Him that you love Him? You pray to Him. That is the way you talk with your Heavenly Father. When do you think you ought to talk with God the Father in your prayers? You go to His House, for you know He wants His children with Him there. When do you think you ought to go to God's House? What do you do there? How does God the Father want His children to behave in His House. Can you tell me of any other ways in which God's children can show Him that they love Him? (Working for Him, helping to bring others to Him.)

What will you do to show that you love your neighbors, the people round about you who are your brothers and sisters in God's Family? Where will you begin, with people far away, or with those who are close to you? Where did our dear Lord begin? Do you remember the story of how He obeyed His Mother and St. Joseph? (Lead the children to tell that they begin by honoring and obeying father and mother, showing themselves cheerful and helpful at home, being kind to brothers and sisters, etc.)

Can you think of other people who are your neighbors? There are the boys and girls you play with. Do you keep your temper with them. Are you careful to tell them the truth? Are you careful not to want or to try to take what belongs to them? If you are, you are keeping God's laws. Do you help people when they need help? Do you remember what story the Lord Jesus told when He wanted the people to know that they must help those who are in trouble?

So you see, all this year we have been learning how to be God's good children by obeying His Commandments, by loving Him and loving those who are our brothers and sisters in His Family. And we know that God will help us to be good, for He is our dear Heavenly Father, and He loves us.

*Expression Work.*

Memory work, devotional life, Christian service.

Let several of the children choose their favorite stories and tell them briefly.

*Questions.*

(These are general questions on the year's work. They may be used for a more formal type of review, if desired.)

To what great Family do you belong?

What is the name of God's Family?

How do we enter the Family?

Who is the Father of the Family?

Who told us about God's Family?

Who taught us to pray to God the Father?

How does God want us to pray to Him?

What is the Church building called?

What do you do in God's House?

How do you behave there?

What do you believe about God the Father?

What do you believe about God the Son?

What do you believe about God the Holy Ghost?

What do we call the laws God gave His children?

Why did God give His Commandments?

What has God the Father promised to those who try hard to be good children in His Family?

## SENIOR DEPARTMENT

*(Continued from Page 156)*

advantage of every opportunity to tell people about the Gospel of the Lord Jesus Christ. We are not alert enough in this. No matter how small the opportunity may appear, we should take advantage of it. The Bible shows us, in many places, how often small things can be made to accomplish great things for God. Some little kindness done in His Name may change the whole course of a human life. You may never know about it, but the change will be there, just the same. Many of us want to see direct evidence and proof that our work for God is succeeding, but God does not promise us to show us that. Occasionally, as a special grace, He allows us to see the fine fruit of our work for Him, but usually it is hidden from us. We must learn to work for Him without thinking about the reward. The reward is His business, not ours, and since He is faithful and just we may well leave that matter to Him. It is for us to be faithful in our turn, and to do the work.

Ask your pupils to list some simple Christian services. Then try to show how each one of them might work a great thing for God. Teaching in the Sunday School is a great opportunity for Christian witness. You never know when something you may say will have permanent effect in the life of one of your pupils. Very small things sometimes have very great results.

6. "Foreign" missions are not popular with the average American Christian. There are in every parish a number of people who do not believe in foreign missions, and who will tell you about it if you give them an opportunity. They are wrong in their opposition to foreign missions. We would be pagans ourselves, today, if someone had not undertaken a "foreign" missionary venture, long ago, when Christianity was brought to our forefathers. We should not deny to pagan people and their descendants that which has come to us by a like effort. We know that Christianity is destined to be the universal faith, or else Christianity has no destiny at all. With Christ it is all or nothing. There can be no half-way house in this matter. This world of ours cannot exist much longer half pagan and half Christian.

We should not divide the word "missions" into sections, "foreign" and "home." The mission of the Church is one and the same wherever it is, at home or abroad. The missionary abroad is only a "foreign" missionary in a very vague sense, because no race nor place is really "foreign" to the Christian Gospel.

We must not think that the mission of the Church will ever be "popular" with the world at large. The world hates to be improved. The world is selfish, and that selfishness is a steady resistant to the Gospel of the Lord Jesus, which is utterly unselfish in note and tenor. The Master said to His disciples, "As my Father hath sent me, even so send I you!" If our mission is like His, and we are faithful to it as He was, it will involve serving an unappreciative world under great and grave difficulties. It will mean the acceptance of the resultant cross. But, in our case, as in His, it will mean resurrection power, salvation for ourselves and for our world.

# Concerning Memory Work

*(Continued from Page 140)*

heavenly meditation which is communion with our Father above.

Therefore, the use of the power to memorize, the creation of a God-filled memory, is the abiding task of the teacher who strives to lead the scholar in the path of eternal life. We cannot estimate the extent to which the portion learnt by heart will later affect the adult life. Even when it has passed beyond the power of conscious recall, it may be ruling and guiding the life towards Heaven.

The solemn responsibility is ours. We must use for God this priceless heritage. We must enrich our scholars with memory well equipped for the spiritual warfare of life.

### What Should We Teach?

Life is short. The best learning years of a person's life are shorter. We cannot accomplish all we would. Let us therefore accomplish what we can.

The aim of our Sunday School is to make of our scholars, by the grace of God, Christian members of the Church.

Our Church has given us a wise outline of the instruction which she wishes each of her children to receive. From beginning to end, it is based upon Holy Scripture; but it condenses many difficult truths taught by Scripture into a small compass, and into a form suitable for memorization. I refer, of course, to the "Catechism."

The Catechism is a sure foundation upon which we can build sound and Christian Church membership. If our scholars know the Catechism, they are in a position to appreciate what the Church is and what she teaches.

Therefore, we must teach the Catechism. But we must not, in our eagerness to teach it, neglect the source of all spiritual knowledge, the Word of God.

### Practical Difficulties.

Having adopted the policy as outlined so far, namely, that we shall teach our scholars to memorize portions of Holy Scripture and the Church Catechism, we must now consider the conditions under which we must carry this policy into effect. We observe:

(1) The younger Juniors are limited in their power to read and to understand.

(2) These powers increase with the age of the scholars.

(3) Holy Communion is outside the experience of Junior scholars.

(4) Senior scholars are preparing for Confirmation.

(5) Constant revision is necessary for permanent memorization.

(6) The lesson period in the average Sunday School is short.

### Facing the Difficulties.

None of the problems is insurmountable. You will notice:

(1) Scholars aged eight and nine years learn less than older scholars, and they learn simpler work.

(2) The division of the syllabus (Junior to Senior) into three age-groups allows for reasonable progression in the extent and difficulty of the Learning Work proportionate to the capabilities of the scholars.

(3) The section of the Catechism that treats of the Sacraments is not required to be learnt by Junior Scholars at all.

(4) Senior Scholars, in their second year, will have thoroughly memorized the last portion of the Catechism, and so be greatly assisted in the preparation for Confirmation.

### How to Hear the Learning Work.

(1) Always impress upon the scholars that you may question them in accordance with the principle outlined in the last paragraph. Do not hesitate to deduct marks, or withhold approval, if your questioning reveals that they are not observing the principle. Children are usually glad to "skimp" their work if they are not discouraged from so doing.

(2) Do not hear your scholars in a fixed order. Make it impossible for a scholar to calculate where or when his turn will come. Let them realize that you expect them to learn their Memory Work at home, not in the Sunday School! When a few of them have been asked "without warning," they will appreciate this point!

(3) Since the amount of work for each Sunday is more extensive than, perhaps, you have been accustomed to, it seems wise to advise you explicitly that it does not permit of the practice of hearing each scholar all his Memory Work each Sunday.

(4) Adopt either of these two methods, or alternate them monthly:—

(a) Hear one scholar (or two) all the Memory Work each Sunday. Choose them at random, but mark your roll so that each scholar will be heard the same number of times during the quarter.

(b) Ask a scholar (at random) to commence the repetition. If he is proceeding satisfactorily, change quickly to another, and so on. Where a scholar fails on the uptake, or breaks down, mark accordingly. His work is not properly learnt (provided nervousness is not the explanation). When a child has a "stutter" or "stammer," be careful not to rush him or penalize him. Let such a child join in if he likes. If not, hear him by himself before or after lesson time.

(5) With the older scholars, a very sound plan is to occasionally provide them with pencils and sheets of paper, and ask them to write out a portion of the Memory Work, setting a time-limit of minutes. Collect the sheets and mark them outside the lesson period.

(6) Finally, do not forget that the effort required to revise work that has been well learnt is small. Where portion of the Memory Work is revision, the syllabus may seem to be too extensive. Estimate its extent by the effort required of the scholars, not by the time that would be required to repeat it.

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